

# SUPPLEMENT

TO

# The Churchman.

SATURDAY, JULY 27, 1878.

## ST. PETER'S DAY AT CANTERBURY, 1878.

*From the Guardian.*

We do not know that any inauguration of the Lambeth Conference, now in full session, could have been happier or more appropriate than that which, through the wise foresight of the Warden of St. Augustine's, heartily seconded by the dean and chapter of the metropolitical cathedral, has been carried out at Canterbury in connection with the annual commemoration services of St. Peter's day. As soon as the date of the Episcopal Synod was fixed, and it was seen that it would open a day or two after the commemoration day at St. Augustine's, *Warden Bailey*, in his own name and that of the authorities of the college, issued an invitation to the bishops of our sister and daughter Churches in America and the colonies, requesting their attendance at this annual celebration. The proposition made by the warden was readily taken up by the dean and chapter, by whom the prelates were invited to take part in services of special stateliness in the cathedral of Canterbury, presided over by the archbishop, on St. Peter's day and the following Sunday. The plan was felt to be a most happy one. Where could the bishops in communion with the See of Canterbury hold their first official gathering so fittingly as at Canterbury itself? Where could prelates of those which are to so large an extent missionary Churches assemble to receive the holy pledge of Christian brotherhood so appropriately as in the chapel of the Missionary College of St. Augustine? Nor could the words of welcome addressed to his brethren by the archbishop, at whose call they have come together, have been spoken from a more suitable spot than from the altar steps of his cathedral, and from the marble chair of St. Augustine.

The invitation so widely given was widely accepted. Several who had purposed to be present were prevented by various causes; but between thirty and forty bishops appeared in the cathedral and took part in the various services of the day. The list of those actually present included the Metropolitans of Montreal and Sydney, the Bishops of Nova Scotia, Ontario, Toronto, Niagara, Saskatchewan, Kingston, Nassau, Guiana, Barbados, Maritzburg, Bloemfontein, Bombay, Adelaide, Dunedin, the Falkland Islands, and Gibraltar. The Bishop of Aberdeen represented the Scottish Episcopal Church. The Church of Ireland sent no representative. From America there were Bishops Bedell, of Ohio; Whipple, of Minnesota; Stevens, of Pennsylvania; Cleveland Cox, of Western New York; Clarkson, of Nebraska; Wilmer, of Louisiana; Robertson, of Missouri; Littlejohn, of Long Island; Howe, of Central Pennsylvania; Doane, of Albany; Lyman, of North Carolina; Spalding, of Colorado; Scarborough, of New Jersey; Perry, of Iowa; and the colored Bishop Holley, of Haiti. The archbishop was supported by the Bishops of Winchester, St. Asaph, and Rochester, and the suffragans of Dover and Guildford. The members of the cathedral body and the principal inhabitants of Canterbury vied with one another in furnishing hospitality to the assembled prelates and the other visitors. If they had been such

more numerous they would have found hosts eager to show them every attention.

The services of St. Peter's day opened with a short commemoration of benefactors, and early celebration in the chapel of St. Augustine's. This was intended more for the members of the college than for strangers. It was, however, attended by Mr. Beresford Hope, wearing his surplice as an honorary fellow, by several of the transatlantic prelates and others. Those who shared in it will, we think, look back to this quiet little celebration in the fresh early morning, the sun pouring through the colored glass of the east window, an air of solemn stillness prevailing, without crowd or bustle, as not the least enjoyable part of the day. The warden celebrated. It was evident that the thought of the imminent severance of his connection with the college over which he has presided with such care, wisdom, and holy love for eight-and-twenty years was very near during the whole service. His faltering voice hardly allowed him to give the parting benediction, so nearly the last he would pronounce in that familiar chapel.

The commemoration service and high celebration were fixed for eleven o'clock. As that hour drew near, the green in the centre of the college quadrangle was covered with groups of bishops, many just arrived from London by the early train, representing nearly every part of the habitable world. India, America, Canada, Australia, New Zealand; the Southern Pacific, the West Indies, Africa, had all sent some of their chief pastors to what the primate felicitously named "the common cradle of Anglo-Saxon Christianity." The gathering on this site, consecrated by such absorbing memories, was in every way a very remarkable one. It was impossible not mentally to contrast the first beginnings of the English Church, feebly and timidly laid by the hands of Augustine on that spot, with the widespread and far-reaching spiritual dominion now exercised by her, of which this Episcopal assemblage was a visible and incontrovertible demonstration, while, doubtless, many a prayer was silently raised that the deliverations of the coming weeks might be guided by the Holy Spirit of God to the maintenance and extension of the pure faith and apostolical order of what the Church of England is the providentially appointed channel to the world. A few minutes before eleven the archbishop arrived, attended by four of his chaplains, his train borne by a train-bearer, and dispensed a courteous greeting to each of the bishops. The procession then formed and ascended the staircase to the chapel between a double line of surpliced students. Only the bishops who were to hold part in the service wore their robes. The other prelates had their ordinary dress. By a little inadvertence no places had been specially assigned to the bishops, and the most dignified, coming last, had some difficulty in finding seats at all, and had eventually to take "the lower room." The service commenced with a sermon from the venerable *Bishop Cleveland Cox*, of Western New York. It was a spirit-stirring address, full of holy earnestness and bright with poetical feeling, which few could hear unmoved. The text was Habukkuk iii. 2, "O Lord, revive Thy work in the midst of the years." After remarking on the appropriateness for the commemoration day of a missionary college of the festival of St. Peter, he who opened the gate of the Church at Pentecost, who in the baptism of the Gentile soldier Cornelius began the work carried on

by St. Augustine, who almost on that very spot admitted a heathen monarch and his household into the Church by holy baptism—a work for the promotion of which, in every part of the world, this college has been founded—to whom in answer to a heathen's prayer the vision of the great sheet let down from heaven was granted, in which the great mission sermon was preached, and the great mission truth declared, of the brotherhood of all mankind in Christ; teaching us that in Him all nationalities are done away; all distinctions of race, caste, or color, have been wiped out, and crying, "Look unto Me and be ye saved, all ye ends of the earth," the bishop proceeded to speak of the impossibility that those who were familiar with such scenes and places as those in the midst of which he was speaking could appreciate all the thoughts that came crowding upon the minds of those who came from a distance, gathering around their maternal see, at the bidding of the primate, like children about their mother's knees. "The text," the preacher continued, "declares the Catholic truth that the work of the Church is the work of God, and yet that it was to be done by man. The work was God's work. But how accomplished? Not by a mere fiat of omnipotence, as in the beginning. He said, 'Let there be light, and there was light.' No, it was 'a strange work.' 'Strange,' because it was a labor—a struggle against opposing powers, and it was committed to human instruments. 'Strange,' because He permits it to be a slow work, and a lagging work, and a work half done, because of the indolence and want of faith of those to whom He has entrusted it. It is a work not to be done by synods and conferences, unless the Word of God is enthroned in our midst, as of old in the Council of Nicaea, and the Spirit of God comes down upon the assembled throng, as on the day of Pentecost, in fire, to enlighten, to cleanse, to warm the dull, earthly hearts of men. And when was this prayer for the revival of God's work uttered? 'Revive Thy work in the midst of the years.' In the midst of the years of God's ever developing purposes. The Jewish Church was not the original Church. The Patriarchal Church is the most ancient Church of God. The Jewish Church was but a mere narrow channel; a conduit to carry the water of life from the age of patriarchal faith, when a Job could say 'I know that my Redeemer liveth,' to the latter age when that Redeemer should have come, and the tiny stream should develop into the all-embracing ocean of God's infinite love. These are the years of which the prophet speaks—the years in which we live. God has heard the prayer. He has revived His work. He has restored the ancient Church of the patriarchs in the kingdom of the Messiah."

"Let us come," the bishop resumed, "to a practical point. In asking God to revive His work we pledge ourselves, on our bended knees, to do our part. He must do all; but we must do our part, too, and leave the direction, the prospering, the blessing to Him. I will take," he said, "an illustration from my recent personal experience on my voyage across the Atlantic. When I looked down into the dark hold of the vessel I saw men all willing, laboring. Without their exertions the ship could not have gone on its way. But they worked on, without any anxiety as to the ship's course. That was left to the master of the ship. They trusted to his wisdom and skill, and just did their part, in the posts



in which he had placed them. So it is in the ship of the Church. All are placed by God where they can do Him best service, whether on the throne of the archbishop, or in the lonely mission hut. Each has his work to do for Christ. Let each of us see that we do it. And let us be careful what spirit we do it in. By giving ourselves to His ministry we pledge ourselves to abase all high thoughts, to give up all predilections, to root out all selfishness. My young brethren [the bishop said, addressing the students], you pledge yourselves to go where God sends you, and to do God's work, whatever it may be. I often think how hard it must be to leave the green fields, the dear homes, the venerable piles of England, and go forth to a land of savagery to minister to heathen. But the law of Christ is the law of self-sacrifice, and they who bow their necks to that law will certainly earn a rich reward. And what should hold you back? At the first note of the trumpet summoning you to defend your country against its enemies, you would rush forth, and count it all joy to die for your fatherland. Why should it be thought a strange thing, an extravagant thing, to go forth not to die, but to live for Christ; and even if, as it may be, to die, not in a questionable cause, but in the cause of Christ? Men of old knew what it was to make sacrifices for Christ. To give up home, wife, children—yea, life itself, for Christ. And it was easy to save them. Just to sprinkle a little incense on the sacrificial flame, just to swear by the fortune of Caesar, was an easy thing, and they were then free. But no, Christ was dearer than all else. 'Send forth the lions,' they would cry; 'to-night we sup with Christ.' What are our sacrifices, put them at the highest, to theirs? And yet our recompense, if loyal and true, is none the less sure. Verily I say unto you, such shall in nowise lose their reward.

"Revive Thy work, O Lord, for we must do ours. And yet how little we can do. Gathered together here in this little sanctuary, as witnesses of the unity of the catholicity of the work, what are we among so many? Let us not be discouraged by the inquiry. The princes of this world are met together to consult for the political well-being of the world. At the vast Palace of Industry across the Channel representatives of all nations are gathered together for purposes of commerce, and the Primate of all England has summoned us to deliberate for the interests of the Church. If these deliberations are to issue in blessing to the kingdom of Christ, the apostolic rule must be before all things observed—'Let brotherly love continue.' 'Above all things charity.'"

Referring to his former visit to St. Augustine's, the bishop remarked that seven and twenty years had passed since he last stood in that chapel to address a few words of fatherly counsel to the students. How vast were the changes those years had seen. The warden was then just entering on his work—the noble work done for Jesus—which he was now about to leave. He prayed that God's blessing might go with him, and spring up abundantly about his door. There was present then that man of strength and noble form, Bishop Blomfield, who might be not unjustly termed the founder of the colonial Episcopate. There were the silver tones of Wilberforce, and the magnificence of his every word and gesture. There was the noble Selwyn, who had been then just invigorating the Church by his first noble efforts beneath the Southern Cross, who came back to die beneath the Northern Crown. There was the venerable form of Dr. Routh, to whom theological literature owed so much. There was Hawkins, so fitly christened "Ernest"; earnest both in word and deed. There was Keble, who has left such an imperishable legacy to the Church. There also was Joshua Watson, the type of the faithful laity of the Church. Was there ever a Church, he might ask, that had such laymen as the

Church of England—such men as Evelyn, Boyle, Walton—refined, Christian gentlemen? But all are gone! "What shadows," said one of old, "are we, and what shadows we pursue." Only half of the saying is true for the ministers of Jesus. We may say, "What shadows we are, but what glories we pursue." The crown incorruptible; the glory that fadeth not away. That is our object. Let us see that we miss it not. "Hold fast that thou hast, that no man take thy crown."

The commemoration service succeeded, the reading of the roll of deceased benefactors being first taken—beginning with Queen Adelaide and ending with Canon Gilbert, of Lincoln. Then followed the Holy Communion, the archbishop being the celebrant, the Bishop of Rochester, as provincial chaplain of Canterbury, taking the south end of the table, and the Bishop of Guiana, as representing the colonial Church, being the Epistoler, and the Bishop of Iowa, as representing the American Church, being the Gospeller. At the close of the service the company repaired to the College hall, where they were entertained at luncheon by the Warden and Society of St. Augustine's. At the close of the repast the warden addressed a few well-chosen words of welcome to the assembled bishops. These were acknowledged, in the necessary absence of the archbishop, by the Bishop of Winchester, who, as senior bishop, offered the heartiest welcome to the American and colonial bishops, with the assurance that, whenever they might visit our shores, such a welcome would never be wanting. The bishop closed by tendering the thanks of the Church, both at home and abroad, to the warden for the work which for twenty-eight years he had been doing so simply, so honestly, so loyally for the Church of England, together with a prayer for a rich blessing on his later years. This being acknowledged by the warden, in a few words of deep feeling, the company left St. Augustine's and entered the once rival but now friendly Benedictine establishment of Christ Church—as Archdeacon Harrison remarked—by the postern of which he held the key, to find it ready for the stately service of welcome prepared for them by the dean and chapter.

At three in the afternoon the bishops, thirty-three in number, having robed in the chapter-house, a procession of immense length, including many clergy from Canterbury and other dioceses, moved through the cloisters to the western entrance of the cathedral, and advanced up the nave, singing the Psalms, *Laetatus sum, Ecce quam bonum, and Deus miseratur.* The Archbishop of Canterbury, having taken his seat in the ancient marble chair of the see, placed on the altar steps, the bishops being seated on either side of him and the clergy below, proceeded to deliver the following address of welcome:

"My brothers, representatives of the Church throughout the world, engaged in spreading the Gospel of Jesus Christ wherever the sun shines, I esteem it a very high privilege to welcome you here to-day to the cradle of Anglo-Saxon Christianity. We have been already carried back in thought by the service in which we have been engaged in the chapel of St. Augustine's college, to the first beginning of the Church, the memory of which is recalled by the name of St. Augustine. We have joined together in the holiest rite of our common Christianity, surrounded by young men looking forward to becoming missionaries of the everlasting Gospel wherever God may see fit to send them. In your far-distant dioceses some of these young men will have their station, even as others have already gone forth in no scanty numbers from these walls, and are laboring under your fatherly care. By your presence in that chapel to-day, you, my brethren, have borne witness to the faithfulness of those labors, as well as to the soundness of the training they have received from those who have had the oversight of them. And now you have come to that which by

outward symbols is the very centre and heart of our common Christianity; the cradle from which has gone forth so much of the organization which you are set to carry forward and administer. With this historic centre some of you are intimately connected. The Metropolitan of Canada, the Bishop of Barbados, the Bishop of Gibraltar, have stalls in this cathedral church. We rejoice that this is so; that thus they make it understood that this cathedral is the cathedral church of a wide and extended Christendom. Others of you have here received consecration to your high and responsible office. Your return cannot fail to awaken deep and varied feelings. It will remind you of hopes then awakened of wide and lasting usefulness, and call forth thankfulness for the measure in which those hopes have been realized; and the thought of the difficulties you have overcome will arouse the determination not to be daunted by any that may still arise. But all, whether there be any such special connection or no, will have their hearts burning with earnest affection to this home of our common Christianity, with which so many have pleasant memories associated; while those who visit it for the first time know its history well, and have a fellow feeling with the grand associations of the cathedral church of Canterbury. I am addressing you from St. Augustine's chair. This thought carries us back to the time when that first missionary to our Anglo-Saxon forefathers, amid much discouragement, landed on these then barbarous shores. More than twelve centuries and a half have rolled on since then. The seed he sowed has borne an abundant harvest, and this great British nation, and our sister beyond the ocean, have cause to render thanks to God for the work begun by him here. And how full of encouragement to you is St. Augustine's work. What difficulties greater than those that confronted him can stand in your path? And you have blessings that he had not. You stand nearer the pure primitive Christianity of the Apostles. You have a motive power to touch the heart denied to him. Twelve centuries and a half and more have rolled on. The varied history of the Church has recorded many features and many successes, and we learn from the past neither to be elated with the one nor discouraged with the other. The monuments which surround us speak of a chequered history. They tell of dark times and of great times. But they all testify to the superintending power of God who works all things according to the pleasure of His will, after His own plan for the building up of His one kingdom in His own way. Let us look back to the foundation of the organization which has its seat in this church, and pass on to the time when a sort of semi-paganism was ruling within its walls. Let us think of the pilgrims to Canterbury. Doubtless there were many among them with pious hearts, but far more were led hither by a system of devotion which, thank God, has crumbled to dust. The fane behind us speaks of a superstition, thank God, impossible now. Our earliest founder, St. Augustine, gave a protest against such a superstition. It is my privilege to welcome you to 'Christ church, Canterbury.' To the Church of Christ, not the church of Peter or of Paul, though such a dedication might have been expected from one coming to our shores from Rome; not the church of St. Andrew, later the church founded by Augustine hard by at Rochester; still less the church of St. Pancras or St. Martin; still less did he give it his own name. But he stamped it with the name of Christ, that the thought of the adorable Redeemer might ever be foremost. That 'One Foundation' than which no other can be laid; 'the same yesterday, to-day, and forever.' He who came here to preach Christianity knew nothing of the doctrine of the Immaculate Conception, of the infallibility of Gregory, of the devotions of the Sacred Heart. Gregory



ent him here that he might mark England with the name of Christ, 'that Name which is above every Name.' God grant that that Name may be ever more and more acknowledged among us; that its glories may shine more and more brightly here, and in your distant dioceses, triumphing over all obstacles, and reconciling all petty divisions, uniting all hearts in the truth of our Lord and Saviour Jesus Christ.

"My brethren from across the Atlantic, a special welcome is due to you from me, partly for the Church's sake, partly for my own sake. It is specially due from me for the kindness with which you lately welcomed one so dear to me, all earthly hopes connected with whom have been so unexpectedly crushed. May God so unite us all in a bond of peace and love while life lasts, that we all may be one in Him and with Him eternally!

Now let us to prayer."

The ordinary even-song was then proceeded with. The service was Stainer's in E; the anthem, Mendelssohn's lovely chorus from St. Paul, "How lovely are the messengers." The lessons were read by Professor Rawlinson, non-in residence. At the close of the service the hymn, "The Church's one foundation," was sung to the popular tune "Aurelia."

At the conclusion of the service, the Dean and Mrs. Payne Smith received the assembled relatives and their friends, together with a large company from Canterbury and its neighborhood, in the beautiful gardens attached to the deanery, where a couple of hours were spent most delightfully. The weather was perfect. Though a bright sun was shining, a risk breeze deprived the atmosphere of all oppressiveness, and rendered the temperature most agreeable. It was a most enjoyable termination to a day of no common interest and light. The proceedings of the day, however, were not yet altogether terminated for

Advantage was taken of the presence of many colonial prelates to hold the annual meeting of the Society for the Propagation of the Gospel in St. George's Hall, at which speeches of much power and interest were delivered by the Bishops of Barbados, Colorado, Louisiana, Dunedin, Antigua, and Albany, and by Mr. Beresford Hope, who received an enthusiastic greeting, which evidenced that the Church has a true estimate of what it owes him in the foundation of St. Augustine's Missionary College.

## THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

From the Guardian.

The large number of American and colonial bishops who have come to attend the Lambeth Conference has imparted a very special interest to this year's anniversary of the Society for

Propagation of the Gospel in Foreign Parts. We are afraid that not many Englishmen are as well acquainted as they ought to be with the part which the venerable society has played in the great work of extending the Church of this country to her possessions abroad; and it is possible that some may even have been startled by the fervent gratitude which was expressed by the prelates, especially in Canada and the United States. Indeed it would seem as if it was mainly to the society that the Anglican Communion on the North American Continent has owed its origin.

The proceedings of the anniversary were commenced on Thursday morning, by a service at St. Paul's, where Holy Communion was celebrated by the Archbishop of Canterbury, assisted by the Bishop of Sydney, the Bishop of Ripon, who took for his text Rom. 8: "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." The right reverend prelate dwelt on the potency of

ridicule in hindering the progress of Christianity, and in the complete victory over it which the whole life of the Apostle showed him to have gained. The realization of the truth that the Gospel is the power of God unto salvation is the great incentive to missionary energy, and supplied an answer to prevalent objections. The great mission of the Church militant was to unfurl on every shore the banner of the cross; and she would come short of one great purpose of her mission if she neglected it. We might have intellectual culture, the refinements of civilization, art, and science; we might have the most admirable literature, forms of government, and systems of philosophy, but nothing short of the Gospel of the grace of God would touch our vital nature. The right reverend prelate in conclusion spoke in thankful terms of the reviving zeal for Christian missions, and dwelt upon the revival of the solemn duty and lofty privilege of sustaining work. Nearly twenty prelates were present, and the general congregation was very large. The offertory amounted to £531.

In the evening a *conversazione* was held at the Westminster Palace Hotel for the purpose of welcoming the American prelates. The great hall was crammed to excess. So great indeed was the crowd that it was difficult to obtain anything like a list of those present, but the Archbishop of Armagh, the Bishop of Hereford, the Bishop of Adelaide, the Bishop of Colombo, the Bishop of Bombay, the Bishop of Pretoria, Bishop Perry, Bishop Jenner, Bishop Staley, Earl Beauchamp, Lord Hatherley, Lord Forbes, Mr. J. Talbot, M.P., Mr. Beresford Hope, M.P., Sir R. Wilbraham, the Warden of St. Augustine, the Warden of Keble, Canons Gregory and Wade, Prebendaries C. B. Dalton and Sadler, the Rev. Drs. West, Alfred Lee, F. G. Lee, and F. S. May, the Revs. G. E. Jelf, Harry Jones, R. S. Oldham, J. W. Festing, H. M. Ingram, Malcolm MacColl, H. W. Tucker, Mr. Thomas Turner, Mr. Richard Foster, and many other leading Churchmen were noticed in the throng. A great many ladies were also present.

The chair was taken by the *Bishop of Carlisle*, who said he had been called upon to preside under very painful circumstances; for they would all have been delighted to see in his place the Primate of all England, their beloved Archbishop of Canterbury. [Cheers.] There was, indeed, a peculiar painfulness in connection with the gathering, because the archbishop's invitation to the Lambeth Conference had been taken out to the American bishops by the hand of one who, in God's providence, had been called from us; and he was sure he might appeal to the American bishops present whether the feeling produced by the presence of that beloved and loving young man (the late Mr. Craufurd Tait) was not one of singular delight. Indeed, he felt sure it must have been a great grief to them to learn, when they landed in this country, that he was no more. [Cheers.] The present meeting was for the especial purpose of introducing those American bishops who had been kind enough to come to this country to some at home who took an interest in the propagation of the Gospel in foreign parts, and accordingly the venerable society had adopted this mode of welcoming them to our shores. [Cheers.] He was speaking no words of mere form or of flattery when he said that few things were more delightful to us in the old country than to receive our friends from that new country of which we were so proud, and now and then a little jealous. [Laughter.] He could not help thinking that that feeling was reciprocated, for he remembered that once, at a dinner party at Lambeth, he was sitting next to the late Bishop of Ohio, whom we all so much loved and revered—[Cheers]—and when the health of the queen was proposed by the late archbishop, Bishop McIlvaine said there was no one who received that toast with greater pleasure. He added that in America they always spoke of her majesty

not as "the Queen of England," but as "the Queen." He therefore ventured to say that there was in American bishops a little creeping sentiment of royalism and loyalty; and he could only say that if ever he went to America he should tell them that the English people were really "Republicans under monarchical forms." [Laughter.] He need not repeat how glad the meeting was to see our American brethren. Their presence showed that we and those on the other side of the Atlantic were bound together, not simply by ties of blood, or by a common origin, or a common language, but by a much stronger bond—by faith in a common Lord and the traditions of a common Church. [Cheers.]

The right reverend prelate then proceeded to introduce the American bishops who were present. It was arranged that each should give a little account of his diocese, but very few of the right reverend prelates were content to "talk guide-book." In most cases they added a few observations of more general interest.

The *Bishop of Ohio* (Dr. Bedell) wished to express the gratitude of his diocese for a gift which it had received from English Churchmen in 1819 or 1820. About that time Bishop Chase received from this country a sum of £6,000, with which he had purchased 8,000 acres of land. He had thus been enabled to found the Diocesan Institution, the value of which was now £100,000.

The *Bishop of Pennsylvania* (Dr. Stevens) said he was the successor of Bishop White, who in 1787 was consecrated at Lambeth by the Archbishops of Canterbury and York and the Bishops of Bath and Wells and Peterborough. The State of Pennsylvania had once sent England a bitter pill in the shape of Independence, for it was in Philadelphia that it was concocted; but still he thought it had since shown itself to be in reality and truth the "City of Brotherly Love." It was his privilege to entertain Bishop Selwyn and his son John, now Bishop of Melanesia—[Cheers]—when they visited America; and the Churchmen of Philadelphia had moreover given them a reception worthy alike of their guests and of themselves. He had many noble laymen in his diocese; but there was none worthier of mention than the Hon. John Welsh, the American Minister at the Court of St. James's. [Cheers.]

The *Bishop of Louisiana* (Dr. Wilmer) wished there was a telephone to collect and send back the response of American Churchmen to the greeting which this assembly had given their bishops; for in that case there would be no doubt as to the tie which bound together the two Churches or the two nations. Louisiana was not entirely of English origin, but it had been largely colonized by Frenchmen and Spaniards; and there was a very considerable Roman Catholic population; but the American Church was able to hold her own, and he had received into communion more than four hundred Romanists. There was also a very numerous colored people, who in former times were under the influence of the Church. Since emancipation they had broken loose from her; but he was happy to say that successful efforts were making to reclaim them.

The *Bishop of Long Island* (Dr. Littlejohn), referring to the remarks of the chairman, said that amongst Americans there was a great love for the virtues and graces which constituted royalty in the person of the queen of this country, and which had rendered it so admirable and glorious throughout the civilized world. There was also a feeling of loyalty in the breast of every American Churchman to all that contributed to the stability of Church and State. They in America had solved some problems upon which England seemed about to enter, and he exhorted Churchmen to stand shoulder to shoulder in support of whatever affected the stability of the commonwealth of Old England. [Cheers.] He was first bishop of his see, in which there was a population of 700,000 souls, with a hundred clergymen, and



what promised to be one of the noblest cathedrals in the country.

The *Bishop of Albany* (Dr. Doane) said he was born in the town of Burlington in the first year of his father's Episcopate of New Jersey, and well he remembered that long before he knew the meaning of the Latin letters "S. P. Q. R." he had learned the meaning of the English letters "S. P. G." [Cheers.] While he was rector of a church at Burlington he used to celebrate the Lord's Supper in vessels marked with the crown and the initials of Queen Anne, who had presented most American churches with silver altar vessels. He had lately been reading a caustic article in the *Saturday Review* upon a habit which it was stated that Americans had of estimating "sublimity by cubic measure"; and his people were perhaps rather addicted to dwelling on the vastness of their territory and the dignity of their two great cities; but their cathedral was perhaps the most unique in the world. It was originally an iron foundry, in five stories, which had been "razeed" into two; and now 800 people were constantly offering worship in it—a choral service, not comparable indeed with the grand services to be met with in this country, but somewhat worthy of the great work of the Church. [Cheers.]

The *Bishop of Central Pennsylvania* (Dr. Howe) said his diocese was largely peopled by Lutherans and numbers of the German Reformed Church. There were also a good many Welsh miners, but they were mostly Baptists, and they worshipped in their own language. Still, in the seven years of his episcopate, the number of his clergy had increased from fifty-seven to ninety-six. A Pennsylvania layman, Mr. Asa Packer, who had begun life in humble circumstances, and had amassed great wealth, had founded a university at a cost of \$500,000, and endowed it with another \$500,000, besides building, at a cost of \$100,000, a library which he was filling with books. Mr. Packer had placed that noble institution under the care of the American Church. [Loud cheers.]

The *Bishop of Colorado* (Dr. Spalding) raised a laugh by repudiating all responsibility for the Colorado beetle, which he said might have got its name from its color or from having been found in regions watered by a Colorado river, of which there were many. When, however, he was at Oxford a few days ago, Professor Westwood undertook to convince him that the beetle really did come from his diocese; but it turned out that one of the learned gentleman's specimens was from North Carolina, another from East Missouri, two or three from Mexico, and some from South America. Not one of them had come from any spot within a thousand miles of his diocese. That diocese had not, so far, been much indebted to the Society for the Propagation of the Gospel, although there were in it about 20,000 Englishmen.

The *Bishop of Iowa* (Bishop Perry) said that when he was a boy, there were but a few white men in his diocese, and the Indians were supreme. Now the Church had been planted at a hundred points in it; and he had a cathedral only eight feet shorter than that of Long Island—with this difference, his right reverend brother's was not finished, whereas his was. [Cheers.] Repeating the story which he had told at Oxford, of the little band of settlers from Canada who had carried on English worship and had actually sent to Omaha, a hundred and twenty-five miles off, for a priest to marry a couple, in blissful ignorance that there were American churches and clergymen within fifteen miles of them, the right reverend prelate suggested that the Society for Promoting Christian Knowledge should publish for the use of emigrants some tracts giving an account of the American Church.

The *Bishop-Assistant of North Carolina* (Dr. Lyman), who was the next speaker, said that in his diocese they were doing a great

work amongst the colored people, who at the emancipation had withdrawn themselves from the Church, and thrown themselves into the most extravagant forms of superstition. An effort was now making to reclaim them, and there were already in his diocese five or six colored congregations. It was found that the Liturgy was singularly adapted to the wants of the colored races. At his own city (Raleigh) he had a colored congregation where the service was conducted with as much dignity and decorum and with as fine music as at any church in the Union. [Cheers.]

The *Bishop of Nebraska* (Dr. Clarkson) spoke of the missions of Bishop Hare, who had ordained five Indians who could not speak a word of English, and whom he had had to instruct orally. There were now fifteen native missionaries and 12,000 native communicants. Bishop Clarkson said that as reference had been made to cathedrals, he might mention that his had cost £550 and would accommodate 550 persons. [A laugh.]

Some papers were to have been read, but the vast gathering seemed to have taken rather too literally the invitation to a "conversation," and so great was the buzz that few, except those in the immediate neighborhood of the chair, were able to hear the speeches. It was, therefore, thought better to postpone them till the next day. The *Hon. John Welsh*, however, added a few words on the extent of the American Union, and the grateful feeling with which American Churchmen received the welcome that had been given them in this country. A vote of thanks to the Bishop of Carlisle, proposed by the *Bishop of Pennsylvania*, brought the proceedings to a close.

#### MISSIONARY CONFERENCE.

On Friday a missionary conference was held at St. James's Hall; the Archbishop of Canterbury in the chair. His grace was supported by the Bishops of Hereford and Carlisle; the Archbishop of Dublin; the Bishops of Montreal, Nova Scotia, Ontario, Niagara, and Saskatchewan; Guiana, Barbadoes, and Kingston; Maritzburg, Bloemfontein, and Pretoria; Bombay, Madras, and Colombo; Adelaide, Christchurch, and North Queensland; the Falkland Isles; Ohio, Louisiana, Pennsylvania, Long Island, Albany, North Carolina (assist.), Iowa, Colorado, Shanghai; Bishops Perry and Staley; the Deans of York, Wells, and Maritzburg; the Master of the Charterhouse, the Master of the Temple, the Warden of Keble; Canon Gregory, Prebendary Dalton, Precentor Venables, the Rev. G. E. Jelf, the Rev. B. Belcher; Earl Nelson, Mr. Floyer, M.P., Sir R. Wilbraham, General Tremeneere, Colonel Anderson, Mr. F. H. Dickinson, General Dalton, etc.

After prayers, the secretary (*Prebendary Bullock*) read the following abstract of the annual report:

"The annual meeting of this society has been postponed till June this year, in order that it might become an occasion for welcoming the bishops from foreign parts who have arrived to attend the Lambeth Conference. Since last Lambeth Conference in 1867 the number of bishoprics of the Anglican communion in foreign parts has increased from 91 to 126, an increase of more than three each year; and it may be truly said that the interest which the society feels in the deliberations of that great assemblage increases in proportion with its growth.

"1. A happy result of efforts completed in 1877 is that eight bishops watch over the progress of the Church in India and Ceylon now, where two years ago there were four. It cannot be observed without regret that two of these are in the position of assistant bishops, and that the Bishop of Calcutta is still burdened with responsibility for 116,000,000, a population equal to that of the entire Roman world when the twelve apostles were sent forth. In South India the grievous famine was made the occasion of Christian charity on an unprecedented scale, and with the happy

consequence of opening the Hindoo mind to a new view of the practical beneficence of the Christian faith. Already an unprecedented ingathering of 20,000 into the Church is announced in the region which has been the scene of the recent evangelistic work of Bishop Caldwell. And from other parts of India there are tidings of gratifying progress, specially in Chota, Nagpur, Delhi, Ahmednugger, and Kolhapur. The foundation of many important works was being laid in Bombay, when it was checked by the severe, but, happily, temporary illness of Bishop Mylne. Hindoo students of Bishop's College, Calcutta, have begun this year to pass the preliminary theological examination of the University of Cambridge, a fact which marks a pleasing advance in the education of the native clergy of India. Throughout India, as elsewhere, able assistance has been rendered to the missions of the society by the teachers sent out by the Ladies' Association in connection with the Society for the Propagation of the Gospel. The names of those teachers will be found appended to the lists of the society's missionaries; and no one can fail to derive satisfaction who will consult the report of the Ladies' Association for an account of their work.

"The society's missionaries in North China are now engaged in evangelistic work, the course of which may be influenced by the famine at present prevailing there. In Japan the missionaries have already, by God's blessing, gathered in abundant and promising first-fruits.

"2. The unprovoked and lamentable Kaffir insurrection in South Africa has caused a general loss of property and interruption of peaceful labors, in which the missionaries of the Church in Kaffraria and Grahamstown have had their peculiar share of suffering. Although the results cannot yet be definitely foreseen, it is trusted that they will be, as in similar cases, such as ultimately to prepare the way for a more speedy and effectual extension of the Gospel than has been allowed hitherto. Towards the same end, in the newly acquired colony of Transvaal, a step has been taken in the mission of the first bishop, Dr. Bousfield, with a small band of fellow-laborers as pioneers of the Church in the new Diocese of Pretoria. From Maritzburg, from Bloemfontein, and from Zululand, as well as from the neighborhood of Lake Nyassa, and from the populous island of Madagascar, fresh appeals are made for missionaries, apparently, alas! beyond the present resources of the Church to supply.

"3. The principal marks of progress in Australia in the past year have been the energetic and successful efforts of the Bishop of Melbourne to develop the ecclesiastical resources of his great diocese, and the spiritual wants brought into prominence by the personal exertion of the Bishop of Ballarat. It ought also to be observed that on the western side of Australia various new works have been taken up by the zeal of Bishop Perry. A handsome cathedral has been consecrated in the self-supporting diocese of the venerable Bishop of Adelaide. A new diocese has been erected in North Queensland.

"4. In New Zealand the past year has been a time of quiet progress. Bishop Stuart will bring the weight of Indian experience to bear upon his administration of the Diocese of Waipu. An unusual amount of sickness has hampered the progress, otherwise successful, of the Melanesian mission. Bishop Willis has put forward a strong appeal for additional aid in the education of the native youth of both sexes in Hawaii.

"5. Among the younger dioceses of British North America Niagara is with difficulty sustaining the missionary parishes within its own boundary, and the large district of Algoma, still in the condition of an unendowed diocese, continues to depend chiefly on the missionary alms of the older Canadian dioceses.

"6. Whilst all the West Indian dioceses are



uggling with the difficulties of disendowment, Trinidad at least is exerting itself to provide for the Christian instruction of the Indian coolies, who are brought thither in great numbers. The settlers in Guiana are distinguished by their praiseworthy efforts to evangelize their imported laborers as well as the native tribes. The incomplete re-employment of the bishoprics of Nassau and Antigua was advanced in a small degree in the past year.

The income of the society in 1877 amounted altogether to £148,438. A large part of this consists of appropriated and special funds, £90,458 being the amount of the general fund. When it is considered that the claims on all quarters on the general fund amount this year to £125,000, it is evident that a very great and continuous effort is required to increase the amount of the general fund.

Five hundred and forty-seven missionaries have been engaged in the past year in the mission field. They are thus distributed: In India, 135; in Africa, 120; in Australia and the Pacific, 64; in America and the West Indies, 227; in Europe, 1. Amongst these are included 53 native clergy in India. There are also about 1,100 catechists and lay teachers, mostly natives, in heathen countries; and about 235 students in colleges abroad."

#### THE TINNEVELLY MOVEMENT.

The Bishop of Madras gave an account of a remarkable movement which had been taking place during the past year in Tinnevely, where the conversions, according to a telegram just received from Bishop Caldwell, had reached 20,000. For this wonderful success the Gospel Bishop Gell thought that three persons might be assigned. First, the general evangelistic work which had been going on during the last two generations, and which might naturally by this time have been expected to bear fruit. But in the next place there had been a great deal of special labor, and particularly on the part of Bishop Caldwell, who, on his return from his visit to England, resolved to dedicate himself more earnestly than ever to the great work to which he had been called. Other clergymen had also labored with great success, and amongst them Bishop Gell mentioned the name of Mr. Rivington, whose addresses, and especially his great power of illustration, had made a great impression on the natives, though he had to speak to them by means of an interpreter. Mr. Rivington had even been permitted to speak to the people in a heathen temple. Lastly, there had been the famine and what followed upon it. The many millions which the government had spent in relieving distress had not made anything like the impression which the free alms of the English people had done. The natives thought the government had only done its duty, and they believed that they would have to pay back in the shape of increased taxation what they had received. At first they imagined that the relief distributed by the missionaries was part of the government aid; but when Bishop Caldwell requested his agents to explain how the matter really stood, the people said they had never before heard of a religion that was capable of such a disinterested act. Bishop Caldwell now called upon this country to contribute £20,000 in the course of the next five years in furtherance of the movement so happily begun; and surely, if England and the Colonies could raise £800,000 in a few months for the temporal wants of India, so small a contribution as was now asked for in order to promote their eternal happiness would not be wanting. [Cheers.]

#### ASSOCIATED MISSIONS IN INDIA.

The Bishop of Bombay (Dr. Milne) read the following paper:

"A subject which was introduced to the consideration of Churchmen by my venerated predecessor Bishop Douglas ought to have a special claim upon the attention of a meeting such as this. For I suppose that

next to the Divine grace which has been called down upon the cause of missions by the establishment of days of intercession, no one thing has done more in our day to stir us up to the evangelization of the heathen than that noble letter to the Archbishop of Canterbury which pleaded for associated missions.

"In that letter, so fresh in the memory of many of us for the new impulse which it lent to our minds to the thought of our duty to the heathen, the needs and peculiar circumstances of missions to the inhabitants of India were set forth with extraordinary power. And for those peculiar needs a special means of working was suggested—a means the very mention of which was certain to bring upon the writer a certain measure of suspicion, but for which he pleaded with characteristic intrepidity. Time has already done much to smooth away the prejudices with which in some minds the suggestion of Bishop Douglas was met. And to-day I am addressing a society which has already lent generous aid to an undertaking conceived in the very spirit of Bishop Douglas's famous letter. The society which has voted a grant to a religious community of women for missionary work in India must be prepared to hear me with an open mind while I speak of the advantage to our work of having associated bodies of clergy working in the same lines as a sisterhood in the domestic, the devotional, and the economical organization of their life.

"But although I do not anticipate that in this meeting there will be found any unreasonable prejudice against the method of work which I am to advocate, I think it well to preface what I must say by acknowledging the reasonableness of that jealousy with which many English Churchmen regard any attempt to alter the character of the domestic life of the clergy. Apart from all unreasonable and—shall I say?—superstitious fears of anything which forms part of the system of a communion other than our own, English Churchmen have a well-grounded belief in the healthiness of that state of things which makes a clergyman, as a rule, a married man. They like to find in the minister of their parish a man who has the softening influences of a home and a family of his own—one who looks at life from the point of view of domesticity and healthy human affection; who has the same stake with themselves in the ordinary risks of life; who has been willing, for the sake of the same happiness, to expose himself to the perils of the same losses by which their own homes are gladdened or desolated. They believe that the heart of the parish priest will be most ready to rejoice with them that do rejoice, and to weep with those that weep, not by keeping all his sympathies for his people, but by sharing the same occasions which elicit laughter and tears from themselves. Well, far be it from me to contradict the general truth of this view of things. Bishop Douglas, who was the father of a family, was certainly not likely to do so. But that which Bishop Douglas maintained, and which it falls to me to remind you of to-day, is that the sweet domesticities and tender loves which adorn a country parsonage in England will not always bear transplanting to the middle of an Indian native town. That the man who in a village among yourselves might have served God more tenderly and devotedly for seeing a reflection of the love of Jesus in his own attachment to his family may need another and a sterner enthusiasm to support him under the sun of the tropics. It happens at home sometimes that they who have wives must be as though they had none. And many a noble missionary's wife abroad has found her pride and her happiness in making her husband's work at all points stronger for her presence, or sometimes for her willing absence. But it must not unfrequently be the case that they who are called upon to labor at evangelistic work abroad will be stronger and more unencumbered if they forgo domestic happiness. And the recognition of this prin-

ciple in the form of associated missions is all that I plead for to-day.

"Will this much of quasi-apologetic introduction, let me go on to put before this meeting what is meant by 'associated missions.' In its first and simplest meaning the term need signify no more than following the example of our Lord when He sent out His disciples two and two. Wherever two missionary laborers are sharing home and work together, and making it the general rule of their lives not to go single-handed among the heathen, there you have an associated mission; there you have the common worship to which the special presence is promised, the common sympathy which diminishes trial, and the common comfort of the mother tongue. And even when there is nothing but this I should be disposed to think that two missionaries working together were likely to do more for their Master by their concentrated efforts in one place than the same two men could effect in two stations or at a distance from one another. The weariness of isolation amid heathenism, the sense of utter want of companionship which a man may feel even among fellow-Christians of an alien race will, at all events, be prevented by this. For, indeed, exile, and exile among heathens, is in itself a trial to a clergyman, more, perhaps, than even to others. No birds flock more instinctively to those of the same feather than the clergy here in England. No class of men have relations with their fellows based so exclusively on a common Christianity, and to none, therefore, can isolation from Christians and from fellow-clergy be a keener or a more constant trial. And again, I suppose experience alone can teach any one the terrible power which heathen surroundings exert over the spirit. It is a painful and humiliating experience to any one who goes to live abroad to find how much of what he hoped was spirituality is due in a very great measure to his environments and not to himself. And against the clinging, choking power with which heathenism rises up against him, the best and most spiritual of men might be thankful for the help of a brother clergyman.

"But associated missions in India, in the sense in which I have been asked to bring them before you this morning, mean a good deal more than the mere principle that two are better than one. Association, as I understand it, means more than common work, and that in several ways. First, to revert for a little while to the distinction drawn above between the perfectly domestic life of the English country parsonage, and that which may be appropriate for the missionary. If a man is, for the sake of his work, to give up all which makes a home in the fullest sense of the word, he must have some further compensation than the mere society of a friend. His work differs from that of his brother in England, but his humanity is the same, and therefore he must have something to take the place of domestic happiness. And this, it has been proved, can be found by either man or woman in the highly organized life of a community of fellow-workers. The close ties of a brotherhood or sisterhood among those who are bound together by a strong common purpose goes far to supply the place of the more natural bonds of the family. I am in no way concerned at present to compare the two organizations as regards intrinsic sanctity or desirableness. I assume that for the purposes of missions entire freedom from personal ties is in many cases desirable. And as what we call ties on the one hand are the best of supports on the other, I want to show that in cutting loose the tie a man need not wholly be dispensing with the support. And the experience of many has proved that, while a life uncheered by family love would have been insupportable alone, such a life, lived with others who have adopted it, has a happiness and a helpfulness quite its own. The common loyalty towards the community as a whole, the common brotherhood with its



members, individually furnish the motives of selfishness and affection, without which life grows hard and unlovely.

"The presence of others, who are regarded as companions for life, calls for mutual accommodation, and that repression of individual angularities which form the unconscious training of a home. In a word, the name brotherhood or sisterhood is justified by the characteristics of the common life. And the traditions of honor and *esprit de corps* which people feel towards the family which rears them, find a place in the community as well. The members of such a body are rescued from the isolation of their individuality, and welded together by affection and common interests. Neither the pride nor the desolation of independence are left to do their harmful work upon the character.

"On the character of the individual worker, more than on anything in the circumstances of his work, his usefulness must always depend, but if I dwell merely on the helpfulness to character of the principle of association in work, I should bring out only one side of the truth. For the solidity of the religious community as a weapon for attacking the work in hand constitutes a most important factor in its utility. One of the grand obstacles to carrying on work in the mission field all over the world lies in the difficulty of maintaining the *personnel* at so great a distance from the recruiting ground. The sudden emergencies of a tropical climate, the liability of your best workers to be crippled by unlooked-for illness, the failure or break-down of individuals at a distance from the helpfulness of English life, the aggravation of eccentricities and unwisdom which isolation and opposition entail, the incompatibilities of temper which the discomforts of the tropics bring out—all these things intensify the difficulties of a work, uphill in itself. And the drill and organization of a community, with continuity of spiritual tradition and unity of practical method, with a supply of fresh workers, all ready, and the lines of work laid down, meet some of our peculiar difficulties as nothing else can do. Indeed, the difference between the work of a community and of a like number of individual clergy working each upon lines of his own is like that between the advance of a regiment and the attack of the same men without discipline. The first condition of the success of a charge is not so much the individual gallantry of the men who make up the line as the degree to which all their operations are directed by a single will, through the intelligent coöperation of the units. A well-ordered missionary community would be a kind of solid projectile to be directed against a mass of heathenism as a division is directed in column against the weak point in the enemy's line. And this sense of moving in a mass, of being a unit in a great organization, produces a concentration of spiritual power which intensifies the force and the courage of each one of the individual workers to a degree which only experience makes credible. How great the need of such intensification, of some power to brace and cheer in the presence of such an enemy as heathenism, I despair of making anybody realize who has not faced that weird foe in his strongholds. But once get to close quarters with Hinduism, once feel the potency of the spell under which its victims lie, the deep slumber of the drugged conscience, the immobility of the apathetic affections, the incuriousness of the undeveloped reason self-satisfied in the ignorance of centuries, the absence of any religious sense which the silliest of superstitions will not satisfy—once see and feel these for yourself, and you would as soon think of conquering Hinduism with the appliances of an English parish as you would of attacking Gibraltar with a park of field artillery.

"But to pass to another feature of the associated missions which I advocate, I suppose the least favorable critic of the scheme must acknowledge the advantage of its cheapness.

The whole sums which can be raised for mission work by the societies and by individual collectors is inadequate to supply our needs. And I know no other scheme under which either men or women are willing to work for a mere maintenance. Place an individual worker by himself without the support of a community, and, in the first place, it costs more to keep him, and in the next, you are in commercial relations with him. He demands, and he has a right to demand, the remuneration of his labor at its true value. In proportion to his education and his social status, the remuneration which you are able to give him must often be inadequate. It does not rise with length of service, and it is not what he would get in any branch of Government service. He may cheerfully consent to accept it, knowing that it does not represent his merits, but in some cases he has neither the satisfaction of feeling himself well paid nor the merit of voluntary renunciation; but takes all that you can give him, and feels that it is less than he is worth. And for this state of things I see no remedy except in the voluntary poverty of the worker. He cannot be voluntarily poor unless he is by choice unmarried. And it is difficult for a man quite cheerfully to take a salary which is less than he is worth, if it professes to be a remuneration for his labor. But base your relations on a voluntary poverty, give the laborer the noble satisfaction of renouncing the idea of remuneration. Let him start by giving himself wholly for simple love of the work, and regard all that comes to him of remuneration as simply that which is necessary to keep him in condition for his duty, and all this is changed at once. Instead of the commercial principle you have an appeal to the chivalry of self-denial. Instead of competing at a disadvantage with the better-paid government services, you raise the recipient of your payment to an utterly different level. His labor becomes a labor of pure love, his comforts the mere condition of his activity, his body a mere engine which must be stoked that it may subserve the purposes of the spirit.

"I am not drawing on my imagination for this picture, but on facts which I have seen for myself. The sole response to Bishop Douglas's appeal which was made when his letter first appeared came from a well-known existing society. With that society I have for many years had a close and affectionate connection, while bound by none of its obligations. I have been privileged to watch its work in three different quarters of the globe. And I say boldly, that none who know the Cowley Fathers and the father superior in particular, dare say that I have overdrawn the picture of what voluntary poverty can do. I do not mean that all associated missions must be modelled on the Society of St. John the Evangelist. My own wish has always been that we might see some society formed for men who had not, as they have, a vocation to the monastic life. An associated mission does not mean a monastic order. But I quote the example of this society to show what the principle that I plead for can do to elicit labors of love. Give a member of that society the bare conditions of sustenance and health, and you have a laborer whose concentrated energies are directed for pure love of his task on any work which is put into his hands. Is there any principle but that of association which will produce a similar result?

"But my time is hastening to a close, and I must, before I sit down, speak of another side of the associated life, without which all the rest would be as nothing. The experience of sisterhoods and of brotherhoods has shown that their common life of rule has special advantages for devotion, that the strong purpose which binds them together finds its sustenance and its highest expression in the worship of the community chapel. The regularity of their times of devotion, the possibility of very frequent communion, above all, the

mutual support which each receives and gives, make it reasonable to aim at a standard which would be impossible under less favorable circumstances. The demands of ordinary social life, and the isolation of solitary work would alike be incompatible with the attempt. But when all are agreed that it shall be their aim to maintain as high a standard as their common endeavors can make real, the devotional possibilities of life are raised to another level. The prayers of each member of a household living in the power of association gather intensified force and concentration from sympathetic contact with the rest, and the atmosphere by which each is surrounded stimulates the special endeavors of each.

"Need I urge upon such a meeting as this that it is on the prayers even more than on the labors of those who are doing the Master's work that the spread of His kingdom depends? The missionary's battle with heathendom must be fought in his own closet. There he draws down the blessed grace which transfigures and sanctifies his own soul. There he is turned into another man by the transforming power of the Spirit. There he ceases to be the mere struggling human personality alone against his giant enemies. There the spiritual powers of evil are thrown down from the high places of their power and trampled under the feet of their conquerors. It is in front of the ark of God that Dagon falls from his pedestal.

"From the secret desire of God's presence, from waiting on Him in prayer and meditation, from the devotional study of His holy Word, fresh from sacramental union with Jesus, the true worker for God and His Church must go out in the strength of the Lord God. We must make mention of His righteousness only, but of His righteousness as the sanctifying power which we have known of and realized in our lives. And whence is that power to come to us save in waiting upon the Lord our God? If the life of associated missions helps the missionary in any degree to wait more patiently for Him—if those who thus live together are waiting for His loving-kindness in the midst of His temple—then we may be sure that according to His name so shall His praise be unto the ends of the world.

"The common waiting upon God which characterizes the life of association may in no way differ in kind from that of all other Christians. It may not be higher in degree than that which many a saintly soul can attain to under ordinary circumstances; but then the circumstances of the missionary are not ordinary, and he wants extraordinary helps. And if this life of associated devotion enables him in any degree to make head against his depressing surroundings, to look trustfully to his Master's help when he is fainting under the burden of the cross, to hold on under opposition and trial when the glory and the pain of endurance are all that he has for his reward, it will surely be well for his work.

"I have seen something of the trials of isolation in my short experience among my missionary clergy, seen one useful career cut short because the worker had never been under discipline or enjoyed the blessing of an elder brother's guidance, seen morbidness of spirit induced, and weakness of body aggravated, by the force of very loneliness. I have seen other helpers lost to us because, viewed in the light of a remuneration, the income offered was too small. I have felt how the presence of others could elicit, and their absence could sadly repress, that power of fervent devotion on which all must depend for the work. And therefore, like my noble predecessor, I have this cause most deeply at heart.

"I cannot hope that in its fulness at least the plan of associated missions will secure universal sympathy. But it was of one of the counsels of perfection that our Master himself said, 'He that can receive it, let him receive it.' One receives his gift after this manner and another after that. If any have



a call to the mission field who is so constituted by his Lord that he must cultivate the family life, we have work enough for him to do; he will be welcomed as in the holy estate to which his Lord has called him. If any can work solitary and unsupported, it will be too easy to give him solitude enough. But if there are, as I believe there are, many who can give themselves to the work unfettered by family ties, and who used to fill the place of those ties by support of another kind, surely they will be welcomed by this great society. And if I have been able to show that on several sides of their life, in discipline, in economy, in devotion, they will be stronger for being blended together, I trust that the prayers and sympathies of my hearers may be secured to associated missions."

## CEYLON.

The *Bishop of Colombo* (Dr. Copleston) said that in the island of Ceylon the Church had to deal with four distinct elements. In the first place there were the English residents to whom the traditions and experience of the home Church might be carried, and on whose affection and loyalty depended the future of the great association with which they were connected. In the next place there was a mixed race of Burghers, as they were called. They occupied a somewhat higher position than the Eurasians of India; yet while some of them reached the level of European culture, others descended to the lowest level of the most ignorant of the native populations; but among this class there was a very great attachment to England and her Church. Next came the true natives of the island, the Singhalese, missions to whom had been established by the Dutch before we came into possession of the country. Lastly there were the Tamil Christians, who were partly descendants of persons that had immigrated into the island many hundred years ago, and partly immigrants of more recent date who were employed in the coffee plantations. How the barriers which were set up by difference of race, language, and country were to be overcome was a great problem which lay before us; and for the successful solution of which it seemed to him necessary that we should keep open all the avenues which successive experience had made. It seemed to him that those who labored on the spot might look to those at home to ascertain for them how God had guided His Church in the days of the Roman empire, when she had to carry the Gospel to the nations on the frontier, and when she had to gather in Africans and Greeks and Romans, the savage tribes, and the other elements of the old world. Those at home might, by their researches, throw light upon the question, and give them some account of the circumstances under which all those people of divers languages who heard the Gospel on the day of Pentecost found themselves fused into one body that had all things common. The Society for the Propagation of the Gospel had at least done this—it had kept open all the means of dealing with this great people; and it had worked in the most effective way. It aimed not so much at leaving the borders of the Church to sow its seed far in the interior; but it worked from the points which it had already secured. It recognized the wisdom of the rule never to go too far from its commissariat. It had also done much to raise up a native ministry. There were in Ceylon native missionaries who were men of high education and European culture, who occupied precisely the same position as European clergymen, who were entirely trusted by Europeans and natives, and ministered to both alike. [Cheers.] If it were necessary to say more as to the work of the society in drawing together the different elements with which it had to deal, he might point to that great centre of spiritual life in Ceylon which was founded by his reverend predecessor, Bishop Chapman—he meant St. Thomas's College, where they might see English and Singhalese youths living together, praying, working, and playing side by side.

He looked upon that as the best omen for the day when all the varied elements of the population should be united into one living Church. [Cheers.] Another point on which he wished to insist was that it was well worth while to try to convert the Buddhists. It was necessary to say that, because we were told that there was not much difference between Buddhism and Christianity. It seemed to him a great mistake to exaggerate the resemblance between the life of Buddha and the life of our Lord. It was a great mistake to dwell too much upon the pure maxims to be found in what he might almost term forgotten books, and to ignore the practical work of the Buddhist system in the hearts of men. Buddhism was virtually extinct so far as its nobler parts were concerned, but it was in full vigor so far as it consisted of devil worship and magic, and the basest superstitions. If you said that a man was a Buddhist, it did not mean that he studied the ancient versions in which the holy teaching of Buddha was enshrined; it meant that if that man fell ill he would send for the devil priest, who would come in his frightful garb, shrieking his hideous charms, and beating tom-toms around the sick man's bed. He (the right reverend prelate) did, therefore, feel bound to raise his most earnest protest against the notion that it was hardly worth while to interfere with the religion of Buddha. [Cheers.]

## ZENANA WORK.

The *Rev. R. Winter*, of Delhi, read a paper written by his wife on this subject. Mrs. Winter spoke of the growing favor and success of women's work. In 1842, when a lady offered herself, Bishop Wilson said: "I object on principle to single ladies coming out unprotected to so distant a place, with a climate so unfriendly, and with the almost certainty of their marrying within a month of their arrival. I imagine that the beloved Persis, Tryphena and Typhosa, Julia, and others who labored much in the Lord, remained in their own neighborhoods and families, and that no unmarried female would have thought of a voyage of 14,000 miles to find out a scene of duty. The whole thing is against the Apostolic maxim—'I suffer not a woman to speak in the church.'" Since then very different views had prevailed, but Mrs. Winter complained of a want of union and sympathy amongst the workers, and above all of "the disastrous effects of ladies' committees in another country, without technical or real knowledge, attempting to direct such a difficult work." Mrs. Winter quoted a statement, the accuracy of which she had not seen challenged, to the effect that three fourths of the Wesleyan, one half of British, seven eighths of the London society, one third of the Church of Scotland, and one third of the Free Kirk missions in India, were composed of members originally belonging to the Church of England. The model she desired to see adopted was Kaiserwerth, with some modifications and adaptations; but she suggested that a few married missionaries should be chosen as leaders. She recommended that the workers should live in common, with one of them at the head of all the domestic arrangements of the house. She suggested also that they should be paid. She thought, too, that it would be a great help if they adopted a distinctive dress, as it would save time and prevent jealousy. The branch of service which most needed recruiting was the medical, and Mrs. Winter dwelt long on the need of medical women, both on the score of humanity—for a hundred millions of women in India had at present no medical aid—and also on account of the opportunities which they possessed of spreading the Gospel. At present the staff at Delhi consisted of fourteen European Zenana missionaries, ten native Christian ministers, four parochial mission women, and twenty-six Hindoo and Mussulman female teachers.

## CHINA.

*Bishop Schereschewsky* complained of the hardship of having to compress into ten

minutes an account of missions to a country which extended over three millions of square miles, and which contained a population of four hundred millions of souls. He said he had never been in the habit of making short speeches; for in China no one thought anything of a sermon that did not last an hour and a half. [A laugh.] However, the right reverend prelate addressed himself manfully to his task and accomplished it within the time allotted to him. As a mission field he said that China had many drawbacks, but it also presented many advantages. The drawbacks were: 1. the extent to which paganism was interwoven into the existing civilization of the country. 2. The overweening national pride of the people, which led them to look with contempt on anything of a religious or ethical nature that came from a foreign source. 3. The intense conservatism of the ruling, in other words, of the literary class. 4. The unhappy way in which Western nations had first come in contact with China, and the manner in which they had forced upon it the traffic in opium, which both its rulers and people felt to be pernicious. On the other hand, China offered many advantages as a mission field. 1. There was a written language understood throughout the whole empire; and the Mandarin language was actually spoken by two thirds of the population; in other words, by at least a hundred and fifty millions. 2. The people were homogeneous. 3. The obstacles of caste did not exist as in India; but with a government which was as autocratic in theory as was possible, the people were as democratic in feeling and tendency as any to be found in the world. 4. Though a nation of idolaters, Chinese cared very little about their idols. Their real religion was materialism, or, at best, a materialized polytheism, combined with fatalism and the worship of the elements. The Church of Rome had for two centuries carried on her Chinese missions in the face of great and frequent persecutions, and had still six hundred thousand adherents. Protestant missionary work, however, did not really begin till after the war of 1841, and it had met with fair success. There were, in fact, fourteen or fifteen thousand Chinese Christians who were not Roman Catholic. The Church Missionary Society was one of the most successful of those which had entered the field; but the Church of America (of which he was a missionary bishop) was amongst the earliest laborers. The first American, and indeed the first Anglican missionary, was Bishop Boone, who opened a mission in 1842, and was consecrated in 1845. The noblest part of the Chinese character was its reverence for learning, and the right reverend prelate had long been advocating the establishment of a college; for in China, as elsewhere, it was to a native ministry that we must chiefly look. The whole of the Bible had now been translated into Mandarin—the Old Testament by a Churchman—that is to say, as was afterwards stated, by Bishop Schereschewsky himself; and the right reverend prelate concluded by an energetic appeal to the society, and to English Churchmen in general, diligently to cultivate the mission field now open in China.

## THE FOREIGN MISSIONS OF THE AMERICAN CHURCH.

The *Bishop of Ohio* read a paper, in the course of which he said that the foreign work of the Church of America had for the most part been called forth by political events. Thus it was the Turkish atrocities, nearly forty years ago, which had led to the mission in Greece. "In America," said the right reverend prelate, "we had but one heart, and every pulse beat for the freedom of Greece. We had but one passion, and it was righteous indignation against the merciless Turk. I was but a boy, yet I remember it well; and the heat of that holy anger has not yet had time to cool. The Church of Greece does not yet worship in St. Sophia, and the Church of the Living God, as she gathers her



hosts for battle in these last days and goes forth, fair as the moon, still sees the crescent emblem of her majesty flaunting on the banners of Mohammed. In their poverty our people could send over to the suffering Greeks only shiploads of provisions and supplies in money; but immediately our Church followed with offers of spiritual aid." In 1831 Dr. and Mrs. Hill went out. After six months at Tenos they removed to the capital; but the Turks had left nothing behind them, and not a habitable house was to be found. Dr. and Mrs. Hill found shelter in the cellar of an Italian tower on the Acropolis, where they still remained. The next missionary effort of the American Church followed the abolition of slavery, and it was directed to the negroes of Western Africa. This effort had been especially fostered by the Churchmen of the Southern States, who had contributed to it the first bishop—Dr. Payne, who had labored at Cape Palmas for thirty years—the present bishop (Dr. Penick), and to almost the whole of the effective staff. The second bishop, Dr. Auer, returned to the coast after his consecration only to die. After confirming a class of candidates and ordaining two presbyters, he died before the dawning of another day. Bishop Penick had adopted the new policy of occupying only the mountains, and raising up a race of native missionaries who might go with impunity to the marshes on the coast. He (Bishop Bedell) found this part of the coast marked on the Society for the Propagation of the Gospel map as a British possession. Certainly he would be the last man to quarrel with the idea, at least as respected Africa, that whatever did not belong to any other civilized and Christian State was the property of England—[laughter]—but really he had thought that this two hundred miles of coast belonged to native tribes. The third foreign mission of the American Church was to China; and the fourth to Japan, whither Bishop Williams, the immediate successor of Bishop Boone in China, had at his own request been transferred. A small force under him were laying the foundations—studying the language, teaching in the universities, healing the sick, and translating the Bible and Prayer Book. The fifth mission was at Haiti, for which Dr. Holly (a negro) had been consecrated. The Church of Haiti was a perfectly independent one, and was only connected with that of America by the bonds of fellowship in the faith. Lastly, they had a mission in Mexico, where a wonderful movement was taking place. The venerable Bishop Lee, of Delaware, who had visited the country, reported that there were six thousand communicants, for whom he had ordained priests and deacons. The Mexican Church was about to receive a native Episcopacy; and the government had placed at its disposal the cathedral, and as many other churches as it could occupy." [Cheers.]

#### SOUTH AFRICA.

The *Bishop of Maritzburg* (Dr. Macrorie) said he had to speak almost without notice in the room of the Bishop of Capetown, who was absent through illness. The right reverend prelate proceeded to refer to the great ignorance of many who took a great interest in the work of the South African Church, with regard to its constitution; and to sketch its history since the consecration of Bishop Gray in 1847. Since then it had grown into seven dioceses. Except St. Helena, which included only that island and those of Ascension and Tristan d'Acunha, Maritzburg was the smallest diocese in the province, but it was as large as all Ireland. A parish in South Africa would contain a thousand square miles, and the clergy, as the Bishop of Bombay said, were sadly too much isolated. The work which he was most anxious about was the establishment of a theological college, or at all events of the nucleus of one. By the aid of the Society for Promoting Christian Knowledge a small sum had been invested for the support of a theological tutor in order to instruct natives

for holy orders. That was a step upon which he greatly congratulated himself. There were at present two students under the tutor, besides others who, not being able to come to reside at Maritzburg, were reading under the direction of the priests of their parishes. But although the necessity of a native ministry was most strongly impressed upon his mind, he feared that South Africa must look to the mother Church for the present. Indeed it was to his mind a great mistake to suppose that those who were unfit for a parish at home were likely to suit a colonial parish. [Cheers.] The needed in the colonies men who would give a tone to the whole neighborhood. It was his privilege in 1871 to ordain two deacons who had been prepared at Spring Vale. Bishop Callaway had three or four native deacons who were laboring with him in Kaffraria. In Grahams-town there was a small native college. He had nothing to tell that was comparable to the movement now going on in Madras. They thought it a great thing to speak of twenty-three natives baptized by himself at Spring Vale during the Whitsun-tide of last year, or of half a dozen baptized at Maritzburg. But he hoped that if we worked faithfully in our own time our children might have to report a state of things like that which the Bishop of Madras had detailed to them. What he chiefly desired was an increase of men. He had continually applied to the society, but he received the same answer—namely, that it could not meet his request. At the present moment there were ten or twelve thousand natives in India, on the coast of Natal, who had come from the Dioceses of Madras and Calcutta; but he regretted to say that he had no means of dealing with them. He trusted, however, that the increased liberality of Churchmen would remove from the society the necessity of always sending the same depressing answer—"We are not able to increase your grant." [Cheers.]

The *Bishop of Bloemfontein* read a paper on Women's Work in South Africa.

The *Archbishop of Canterbury* (who began his speech with much emotion) said—You will expect very few words from me—had it not been so, I should not have been here—but it is part of my duty to congratulate this meeting on the gathering which we see on this platform. [Cheers.] We have here men from all quarters of the globe; and we have had statements relating to experiments, to some of which we have been long accustomed, but others of which are quite new to us, and require to be tested by experience before we can give them our hearty approval. It is natural for young missionaries, and for young bishops going forth to their difficult work, and seeing what small progress has been made in their boundless field, should be anxious to try every experiment by which Christ's kingdom might be advanced. We wish them God-speed in their difficult work; but we have confidence in this venerable society, and in the restraining influences of the Church at home, that good as the new undoubtedly is, it will not supersede the old, to which we have long been accustomed to trust. [Cheers.] You have heard the experience of men from various parts of the world, but the list of those who are working in the cause which this society has at heart is but half exhausted. You have as yet heard nothing distinctively of America, though we have heard of Americans who are working on other continents. You have heard nothing of the West Indies, nor of Australia; but these are reserved for your meeting this afternoon. There is also reserved some account of the work in New Zealand, a country which cannot be named in this assembly without recalling him who was ever the foremost amongst the workers connected with that great field. [Cheers.] At this our first anniversary meeting since the death of the Bishop of Lichfield, I should forget my duty if I did not in the

presence of the Church testify what we owe to him. Other men may have had as difficult a sphere of work—other men, as Bishop Broughton, when he undertook his work in Australia, or as Bishop Middleton, when he planted an Episcopal see of our Church on the vast continent of India, may have had as difficult a task before them, and may have done it as conscientiously, but there was something in the man we deplore which bears us beyond calculations of the exact work he did, and which stamped him as one of God's heroes. [Cheers.] His personal appearance, his look, his mien, his voice, carried away the young and enthusiastic, or at least made them ready to follow him in any difficult work. [Cheers.] He has left a great inheritance to the Church of Christ, and we shall endeavor, in the work which lies before us in this society, to follow him in that large-hearted spirit which characterized all he did. [Cheers.] Some have said that this society is too narrow. I do not think there was anything narrow in what we have heard to-day—[cheers]—for there has been room for the expression of every form of sentiment; and we are thankful that all forms of sentiment should be expressed. Some think that we talk too much about the dry bones of the outward organization of our Church—that we say too much "Here is a bishop" and "There is a bishop," or "Here is a dean," or that we have paid so many pounds. Undoubtedly, our reports must contain these somewhat dry details, especially if they were good reports, for they must necessarily dwell upon that most dry of all subjects, the state of our finances. But we meet to-day for another purpose. We meet to cheer each other's hearts by what we are told of the work that is doing for the Lord Jesus Christ in so many lands. If we confine our review to the work which is done in our own Church, it is because the field would obviously be too immense if we went beyond that with which we were especially connected.

Moreover, as members of this great Anglican community, we must believe that the forms in which are embodied the great truths of the Christian faith, and in which our ancestors have worshipped for centuries, are the best that we can transmit to others. Our business, therefore, as connected with this great Anglican communion, is that while we would not interfere with others, but would wish them God-speed in the name of the Lord, we should ourselves vigorously maintain those old forms of our own Reformed Church to which we have been accustomed from our childhood, and which we desire to hand on to our children and to those who may come after. [Cheers.] The work is endless—the time allotted to all assembled in this room is short. To each of us a cry comes up at this moment from the nations of the earth who are groaning and travelling in their ignorance and temptations. If we have heard to-day of Christian benevolence in India as one of the causes which have led to the conversion of so many Hindoos in Tinnevely, what shall we say to the awful and most appalling famine which is now raging in China? Might not our Christian efforts to relieve their sufferings have the same effect upon the hearts of the Chinese as they have had upon the hearts of Hindoos? [Cheers.] We heard an encouraging account of the progress that has been made even in that most difficult of all difficult missionary fields; and I feel confident that if we persevere we shall, through God's blessing, succeed—perhaps not in our day, but when we have passed to a higher sphere and look down upon the work we have accomplished, we shall see that the Redeemer's kingdom has indeed been established throughout the whole earth. To advance this end, so far as in us lies, is the duty of the Anglican Church. To that duty let us apply ourselves in the spirit of love and of a large-hearted charity—with love to all who are engaged in the same work as ourselves, and with no feeling of rivalry, except



o far as we may best advance the Redeem-  
kingdom.  
The most reverend prelate then dismissed  
meeting with his blessing.

At the afternoon meeting the chair was  
taken by the *Archbishop of York*.

#### BRITISH AMERICA.

The *Bishop of Montreal* (Dr. Oxenden) read  
a paper on the condition and prospects of the  
Canadian Church. Premising that the first  
had upon heathenism was made in 1615  
a body of Franciscans, who manfully en-  
countered unparalleled dangers, and who for  
hundred years were patient laborers in that  
fielding soil, he said that Canada was ceded  
his country in 1759, and that in 1774 it was  
posed that the whole population did not  
exceed 100,000, of whom about four hundred  
merchants and settlers were Protestants. For  
a long period, the Anglican clergy were in  
the strictest sense of the term missionaries of  
the Society for the Propagation of the Gospel.  
It was not till the year 1800 that Canada was  
divided into a diocese, the bishop having but  
four clergymen under him. Now there were  
thirteen dioceses, with between four and five  
thousand [? hundred] clergymen, five hun-  
dred thousand Church members, and perhaps  
two thousand communicants. Of these four-  
teen dioceses, nine—namely, Montreal, Fred-  
ricton, Nova Scotia, Ontario, Quebec, Tor-  
onto, Huron, Niagara, and Algoma, consti-  
tuted the ecclesiastical province over which, in  
the providence of God, he was called to preside  
thirteen years ago. The most reverend prelate  
proceeded to describe the constitution of the  
Canadian Church. A congregation whose  
minister was mainly supported by the Church  
the diocese was called a "Mission"; where it  
was a church and a parsonage, and provided  
with its minister's salary, it was called a  
"parish"; and where it was self-support-  
ing it was called a "rectory." The system  
of patronage slightly varied; but in his own  
diocese the bishop appointed to missions and  
parishes and selected one from two names sent  
by the vestry of a rectory. Stipends varied  
from six to eight or nine hundred dollars, but  
in cities there was, of course, a higher scale.  
The Church organization of Canada was al-  
most identical with that of the United States,  
but was borrowed in some measure from it.  
"I must admit," said the most reverend pre-  
late, "that there is a certain evil connected  
with our annual synodal gatherings, inasmuch  
as they supply a platform for party conflicts,  
and serve oftentimes as a rallying point for  
the spirit of strife. On the other hand, they afford  
a safety-valve for murmurings which would  
otherwise be stifled; and I believe that we are  
usually educating ourselves into far greater  
control than we were formerly wont to  
display. I myself regard the synod as an  
essential feature in our Church system, with-  
out which it would be imperfect. As regards  
mission work, I believe that there is among  
us at the present time a healthy and earnest  
missionary spirit, which never showed itself  
so strongly as it has done of late. We have  
mainly awakened up to this important duty,  
and our Church is assuming a far more ag-  
gressive attitude than it ever did before. Our  
missions, too, are slowly, but gradually rising  
toward the higher standard of self-sup-  
port. And I see no reason why in four or  
five years' time they may not liberate the so-  
n of England from those most generous  
gifts which they can so ill afford to con-  
tinue. As to our supply of clergy, we have of  
late years had reason to complain of a lack of  
candidates for holy orders. That want is, I  
thankful to say, becoming less and less  
sensible. I have established in my own dio-  
cese a theological college, in addition to that  
which we have in common with the neigh-  
boring Diocese of Quebec; for experience tells  
that to fit men for their work they should  
be trained on the spot, and under the eye of  
one from whom they are to receive their  
mission, and this seems to be the opinion

of those who addressed the meeting. Our  
very want, however, has, I believe, been a  
blessing to us, since it has made us feel the  
necessity of looking upwards to Him  
who, by His Holy Spirit, is able to constrain  
men to give themselves for the work, and  
can alone fit and prepare them for it. Much  
earnest prayer has been offered, especially on  
the day annually set apart as a day of inter-  
cession for missions—a day which, I rejoice  
to think, has brought down a very large  
blessing on our Church, both abroad and at  
home, and has served to remind us that mis-  
sionary success is of God, and not of man."

The *Bishop of Saskatchewan* (Dr. McLean)  
addressed the conference upon the state of his  
diocese, which, with Moosonee and Athabasca,  
had lately formed out of the old Diocese of  
Rupert's Land. The four sees now formed a  
province, of which the Bishop of Rupert's Land  
was metropolitan and the Archbishop of Can-  
terbury primate. When in 1866, at the invita-  
tion of the Bishop of Rupert's Land, he became  
archdeacon of the New River Settlement,  
the journey from Western Canada occupied  
him three weeks, whereas it could now be  
completed in five days. Bishop McLean spoke  
in glowing terms of the material wealth of his  
diocese, the fertility of its prairies, and the  
extent of its coal-fields; and he urged the  
duty of sending out the Church fully equipped  
from the first to deal with the vast immigra-  
tion which was certain before long to pour  
into the country. Besides, we owed some-  
thing to the original possessors of the soil.  
There were in his diocese nearly five and twenty  
thousand Indians, for whom he was unable to  
provide a single missionary; whereas he found  
that the Roman Catholics were well supplied  
with men and money, and were making great  
efforts for their conversion. He could not  
help saying that at missionary meetings there  
was too great a disposition to use the lan-  
guage of congratulation when that of humili-  
ation would be far more appropriate. [Cheers.]

#### AMERICAN DOMESTIC MISSIONS.

The *Bishop of Long Island*, chairman of  
the domestic department of American mis-  
sions, read a paper on this subject. For  
nearly the whole of the eighteenth century the  
Society for the Propagation of the Gospel  
constituted almost the sole bond of sympathy  
between the Church of England and her chil-  
dren scattered over the waste places of the  
New World. In 1771 it maintained wholly  
or in part ninety-nine clergymen or cate-  
chists, whereas now the ninety-nine clergymen  
had become nearly 3,500, who  
were presided over by sixty-one bishops.  
The American Church had twelve col-  
leges and six divinity schools. Every  
year the free-will offerings of the faithful for  
general or local missionary operations amount-  
ed to £100,000, and for other purposes £900,-  
000; while they had permanent endowments  
for academical and theological education to  
the extent of more than £1,000,000. Still,  
this return for the seed sown by the society a  
century ago, grand as it was, left the Ameri-  
can Church a feeble missionary in the midst  
of a population of more than 40,000,000 of  
people. "The story of that disastrous eclipse,"  
said Bishop Littlejohn, "which fell upon the  
mother Church in the eighteenth century has  
been often told, and always with increasing  
humiliation. Ah, had she but done a fraction  
of her duty at that time, how different would  
have been the relative position of the Church  
in America to-day. Instead of the clothing  
of wrought gold she might have thrown over  
our young shoulders, we spent the first fifty  
years of our independent existence in gather-  
ing up, one by one, the broken threads of her  
corporate influence, and the last fifty in effect-  
ing an organization which should have been  
ours at the start, and in combating sect pre-  
judices and hostilities which should never have  
had a being. It would be useless indeed to  
recur to this but for the solemn warning it  
gives, now louder than ever, to this Church,  
in its dealings with its vast ecclesiastical de-

pendencies now covering the seventh of the  
globe, and out of which ought to spring under  
a wise, fostering care, many national Churches  
of surpassing power and glory. But if the  
American Church suffered so much from the  
neglect and apathy of her mother in the eight-  
eenth century, she has suffered not a little  
from her lack of forethought during the last  
half century, the period which measures the  
unparalleled emigration from her shores to  
those of America. Alas! what spiritual waste-  
age here, what untold thousands have come to  
us ignorant of the fact that they could have  
the same privileges in the land of their adop-  
tion as those which they had left behind! What  
thousands have defiled along our high-  
ways and byways without bringing with them  
a line of guidance and instruction as to their  
religious duty in their new home! And, as a  
consequence, multitudes, which no man can  
number, have been swallowed up in the sects  
and isms and unbelief of that new-grown but  
gigantic life of America. It is not too much  
to say that the losses in this way have been  
nearly equal to all the gains of our missionary  
work."

#### THE WEST INDIES.

A paper on the West Indian Church was  
read by Dr. Austin, the venerable *Bishop of  
Guiana*, who was consecrated so long ago as  
the year 1842, and who is consequently the  
senior bishop of the home and colonial church-  
es, though Bishop Nixon, who retired from  
the See of Tasmania in 1867, was consecrated  
in the same year. In the American Church the  
right reverend prelate has four or perhaps five  
seniors—Bishops Smith, of Kentucky (1832);  
McCoskry, of Michigan (1836); Whittingham,  
of Maryland (1840); Lee, of Delaware (1841);  
and Johns, of Virginia (1842). The right re-  
verend prelate, like Bishop Littlejohn, bewailed  
the lukewarmness of past generations which  
had neglected to plant the Church firmly in the  
West Indies, and to supply her with anything  
like a systematic organization. Still he could  
very confidently affirm that old prejudices  
were disappearing, and that the Church was  
exercising a beneficial influence in welding  
together the separate classes and peoples of  
our West Indian dependencies. Meanwhile,  
however, in the Dioceses of Jamaica, Nassau,  
Antigua, and Trinidad disendowment had  
commenced. Yet while the Church was being  
thus stripped of her means an addition of some  
six thousand coolies from India and China  
was made to the population of Trinidad. In-  
deed, he was not overstating the case when he  
said that in no diocese in the world were there  
to be found so many distinct nationalities.  
He was sorry to say that his admirable brother  
Bishop Rawles found himself much straitened  
in the special work to which he was desirous  
of devoting himself, that of the conversion of  
the heathen population of Trinidad. In  
Guiana there had been missions to the heathen  
for forty years. There were sixteen stations,  
and at two of them during his last visitation  
he found 580 and 1,134 persons respectively  
congregated together. But he regretted to  
say that the West Indies had not for some time  
excited the same interest as used to be the case.  
He could assign no reason for the fact except  
that perhaps having for many years absorbed  
the public attention the interest in them had  
at length died out; but he trusted that the  
great pressure of adverse circumstances under  
which the West Indian Church was laboring  
would lead to a revival of sympathy.

The *Bishop of Barbadoes* (Dr. Mitchinson)  
read another paper which also gave a painful  
account of the West Indies. His own diocese  
received nothing from home—not even sym-  
pathy, and it was suffering not only from ab-  
senteeism, but, what was worse, from the  
acquisition of West Indian estates by specu-  
lative companies and their administration by  
mere agents. Then there was both a deficiency  
of clergy power, and an absence of a class  
from which satisfactory recruits for the min-  
istry could be drawn—in fact, Barbadoes suf-  
fered from having a too entirely native popula-



tion. "Our Church life," said the bishop, "suffers from in-and-in breeding. We have no constant current of fresh breezes blowing through us, ruffling our tranquillity, it may be, in externals, but bracing us up to fresh exertion." Of negro clergy, however, there were but few. One of his most valued priests was a strongly colored man, and he had admitted these colored catechists to the diaconate, of whom he thought very highly; but, considering the state of public feeling, he did not believe it would be possible to fill the ranks of the priesthood very largely from the negro race. The most painful part of the right reverend prelate's paper, however, was that which related to the results of religious teaching. "A superficial glance," said the right reverend prelate, "would lead one to suppose that religion had taken a very deep hold of our people, especially of our peasantry. Go into any church where either the service is hearty and well conducted, or the minister is personally respected and beloved, and you will see crowded congregations at every service. I know of no more touching and inspiring sight than the congregation which assembles at the late choral even-song in my cathedral of St. Michael's every Sunday when the weather is not unfavorable. To stand in that pulpit, and hear some well-known hymn joined in by that dense congregation, led by the surpliced choir of negro boys and men, and then, at its close, to have the evidently interested attention of a thousand listeners, almost all of them evidently listening, is enough to kindle the dulllest man into eloquence. Attend the celebration of the holy communion, Sunday after Sunday, and you will see crowds of negroes, men and women of all ages, flocking to the Lord's table. But the spiritual life is, I fear, in many, very many cases, terribly shallow. Pilfering, lying, and unchastity are common—I had almost said universal—even among these church-goers, and the priest must be lynx-eyed to 'fence the table' from the impure liver, the profane talker, and the unfair dealer. The standard of religious obligation is universally lamentably low, and resolves itself into 'words, words, words.' We in Barbadoes had this sad truth woefully borne in upon us, in the part our deluded church members and even communicants took in that shameful Easter week of 1875. But what hope of the rising generation? Alas! we are always looking to the rising generation, and I fear destined always to find that they are 'not better than their fathers.' How can they be, brought up in the home influences in which our little negroes are reared? A scantily divided two-room hut shelters the entire family of parents, grown up and young children, sometimes three generations herding together like pigs in a sty, and too often with as little disregard for modesty and decency. In seven cases out of ten the parents are unmarried, and the families are the result of promiscuous, not merely illicit intercourse; and these are all the while nominal Christians. It is true we have schools in more or less abundance and of more or less efficiency in every island—schools supported or aided by the State and inspected by the State, and at the same time controlled by the several denominations to which they belong. This at least is the case in all the island under my charge, except St. Lucia, where there are excellent undenominational schools supported by the Mico trustees. But in these schools the standard is as a rule low—fixed as it is by the *minimum* requirement of the government, and the tendency is to cultivate observation and memory by purely mechanical methods, but to leave intelligence unevoked and the moral sentiments untrained."

#### SELF-SUPPORTING DIOCESES.

The Bishop of Adelaide (Dr. Short) read the following paper:

"The subject on which I have briefly to address you is Self-support of the Colonial Churches or Dioceses.

"It is a subject of vital interest, not only to them, but the mother Church. Every region, however remote, is now accessible to her missionaries. Her children, or those who dissent from her worship, are going forth by thousands to replenish and subdue the earth.

"Not like the Phoenicians of old, commercial England has aspired to territorial dominion. Asia, Africa, America, and Australia have submitted to her arms, or been peopled by her colonists. Heathen nations by millions dwell safely under the *aegis* of her power. And they are looking to her for instruction not only in the peaceable arts of social life, but for the higher teaching of Gospel truth and Christian morals.

"That she has not been insensible to the obligations, which in the Providence of God have been laid upon the people of England by the acquisition of an empire coextensive with the globe; one only of many like evidences shall be mentioned.

"The Society for the Propagation of the Gospel alone has procured translations of the Bible and our Prayer Book, or parts, at least, of those books, in thirteen languages of heathen India; and as regards Christian colonists, in addition to the numerous heathen missions established by the Church Missionary Society, British North America, the West Indies, Australia, New Zealand, Polynesia, as well as the Falkland Island and Hong Kong, have witnessed the appointment of bishops, with a numerous clergy, through the unremitting zeal of the society, in whose behalf we are assembled this day.

"But more directly connected with this subject, 'Self-support among these Colonial Churches,' is the principle enunciated from the first, and acted upon since, by this venerable society, viz., 'that within a reasonable period each diocese should become self-supporting.'

"Down, however, to a very late date, very want of faith in the power of the Gospel to stir up men's hearts so as to supply themselves with the ordinances of religion, as well as incredulity as to the efficacy of an Apostolic Episcopate to effectuate that supply, prevailed. Happily, of late years, these delusions have passed away.

"Yet how tardily and reluctantly did the civil authority cease to obstruct the consecration of bishops for the plantations and colonies of the British empire. Slowly and painfully in the richly endowed and established Church of England, did the proposition make its way, that religion, if worth having, was worth paying for, and that even, in a worldly point of view, it is no bad investment of secular wealth to procure for ourselves, our children, and our neighbors the ministry of God's Word. Still more profound was the practical ignorance of that sublime truth. 'It is more blessed to give than to receive.' Still more general the forgetfulness that we are stewards of God's manifold gifts, wealth, and power, and rank, and influence, and have to give an account of our stewardship, and that happy only are they who, by the use of the mammon of unrighteousness, make a friend of Him who will receive them to everlasting habitations. The lady to whom the Diocese of Adelaide owes its endowment has shown a high example of such a stewardship.

"That there were English emigrant Christians who recognized this obligation and strove to fulfil it, may be gathered from the following statement of Dr. Humphreys, the then secretary, in his historical account of this society in 1728, p. 46:

"There is not one instance of a minister settled in any place, where many inhabitants did not heartily desire it, and to the utmost of their power contributed towards his support.' To call forth and stimulate by judicious aid this spirit is the true and charitable object of the Society for the Propagation of the Gospel.

"In South Carolina, the governor and council of Charleston, as early as 1702, wrote to the society promising 'as soon as possible to

enlarge the annual salary' of the missionaries sent out, excusing their then inability by reason of the late invasion attempted by the French and Spaniards. North Carolina, though almost destroyed by an Indian war in 1710, still most earnestly prays for missionaries. Virginia and Maryland, by acts of Assembly, settled on the clergy of the Church of England in their parishes regular salaries. In Philadelphia the like spirit was shown in 1704. They 'were building their church,' notwithstanding scarcity of money since the war with Spain; and lament that they were unable to take from the society the weight of supporting their missionary, 'which otherwise they would have willingly done.' In New York, as early as 1693, an act was passed by which provision was made for six ministers of our Church, one for New York itself. In 1714 the Church of England people of Marblehead raised £416 by forty-five subscribers for building a church. And in New Jersey Dr. Humphreys reports 'that out of their own Christian disposition built seven convenient churches, and contributed freely towards the support of their ministers in 1705.' The principle of 'self-support' was thus recognized from the very first in the North American colonies, though at that time harassed by French and Spanish invasion, Indian warfare, and intestine divisions, caused by Protestant Christians of polyonymous variety, Presbyterians and Independents, Anabaptists and Quakers.

"Whether this principle of self-support has been sufficiently developed of later years in these or other missions of the society; whether the habit of self-reliance at the present time and the obligations to 'render unto God the things that are His,' as manifestly sway the British Churches as those of the United States it is no part of my function to inquire.

"I would rather take the more generous view, and believe that our brethren in the Dominion of Canada 'do what they can' for the advancement of the kingdom of Christ, and that their 'deep poverty abounds to the riches of their liberality.'

"I have given the above sketch of the early state of the Anglican Church in the Plantation, which now forms the United States, to show that the principle on which we have acted in the Diocese of Adelaide is no new thing, though it has to a certain extent been crowned with considerable success. I wish, however, to disclaim all merit in the application of the system, because it was forced upon me and accepted rather than deliberately chosen. I felt bound, indeed, in common honesty to relieve the society from the burden of maintaining the colonial clergy as soon as possible. Furthermore, a great lesson was taught me by the Nonconformist bodies on every side, which prided themselves on the voluntary support on which their ministry and ordinances of religion rested. I am bound also to bear witness that the scale of incomes raised in this manner in the chief towns as well as Adelaide was higher than with us, while in size and costliness their sacred buildings surpassed our own.

"I remember an intelligent Congregationalist to whom I was speaking of the inadequate support given to the clergy, saying, in reply, 'Ah! your people are not yet educated to the habit of giving for the ordinances of religion. It will grow by and by.'

"My business then, I thought, was to educate my people to the habit of giving to God's service. They had to learn, as you have yet to learn, as I have still to learn, that 'it is more blessed to give than to receive.' I don't think that either you in England or we in the colonies have yet quite learnt that lesson.

"Very early, however, in my episcopate it was forcibly inculcated on me by the action of legislature then established by the crown. Among the first measures passed by both houses was one for abolishing State aid to any religious denomination.

"There was, then, a hard battle to be



fought, but the Society for the Propagation of the Gospel, with its usual steadfastness, stood by us in our need. Moreover, the everlasting arms were beneath us; we had the promise, 'I will never leave thee nor forsake thee.' An appeal to the higher and better feelings of Churchmen in the diocese was made. A conference of the clergy and laity was accordingly assembled, and the great subject of diocesan organization under synodal compact was discussed. In 1853, however, there were supposed to be legal difficulties in the way of such organization. It was thought by many that letters patent granted by the crown subjected the bishop to the pains and penalties of prebendary, if without license he presumed to call together his diocesan synod or congress of clergy and laity to confer about matters ecclesiastical.

"In 1854, however, after much consultation with various friends, Episcopal and other, I obtained an opinion from the then Sir Richard Bethell, Joseph Napier, Fitzroy Kelly, and A. J. Stephens, that I should be guilty of no legal offence in summoning such an assembly as before described. On my return, therefore, to Adelaide I at once proceeded so to do. I am thankful to say that the essential principle of Episcopal regimen was secured. Voting by orders whenever demanded by any member preserved the independence of bishop, clergy, and laity, while the concurrence of all became necessary for every synodal act.

"The 'compact' founded on that basis has been found for more than twenty years adequate to enforce discipline, without resort to the civil courts, and has promoted the liveliest interest among the laity in the development of the Church. Annually after Easter the synod, consisting of forty clergy and about sixty lay synodsmen, assembles from all parts of the colony, 'to set in order the things that are wanting.' Self-support began to be worked out in the following manner:

"The formation of new parochial districts, the settlement of new clergy, providing for their stipends, supplementing local contributions, building parsonages as well as churches and schools, gave ample scope for the energies and liberality of Churchmen. The plan of pew-rents was in force. This parochial rather than diocesan system tends unhappily to congregationalize the Church, which should be Catholic. Leaving it, however, to operate locally, the next best step was to neutralize its inherent spirit of local selfishness. Recourse was at once had to the Offertory. Instead of a 'monthly collection,' an offering at every service was gradually substituted throughout the diocese. Church rates and tithes, so odious in England, were replaced by free-will contributions, so that besides the ordinary expenses of worship, the clergyman's stipend, repairs to church and parsonage, were either partially or wholly supplied from this source. In 1877 the sum total thus collected or voluntarily, exceeded £8,000, in addition to the ordinary pew-rents.

"The idea of 'offering for God's service,' instead of collecting once a month by the churchwardens, tended to elevate the Church mind. A synodal diocesan fund to augment the incomes of the clergy, more especially in the country, was set on foot, and an annual 'Home Mission' sermon, in accordance with a resolution of synod, was directed to be preached, and offertory made, in every church in the diocese. I must not fail to mention the name of one William Allen, a retired captain of the merchant service. He left a bequest of £5,000, the interest to be applied in sending clergy into the rural districts and augmenting their incomes. The distribution the bishop left to the Standing Committee of synod.

"Thus awakened, the care of the laity for their clergy did not slumber. A widow and orphan fund was inaugurated, to which they mainly contributed; and again, by a vote of synod, an annual sermon was directed to be

preached in aid of this fund, to which the offertory then made was to be given. A great load of anxiety was thus removed from the married clergy, and at the present moment four widows are receiving an annuity of £35, with every prospect of increase.

"In spite of the grants of the Society for the Propagation of the Gospel the supply of clergy from England was inadequate to the growing population of the colony. Scanty and precarious incomes lay at the root of this evil, as well-educated clergy cannot in the long run be obtained for stipends barely equal to those of respectable and intelligent clerks in civil business. The laborer, in the highest of all vocations, 'ministering to the mind diseased,' 'corrupt and fallen man,' is worthy of his hire. Even in wealthy England the curate is too often limited to 'bare food and raiment.'

"With the view of obtaining better provision for the clergy, as well as increasing their number, a wealthy and liberal colonist (W. Brown) set on foot a church endowment subscription, which he headed with a donation of £200 per annum for seven years. A capital sum of £10,000 was thus raised, the interest of which is now applied in procuring clergy from home and endowing parochial churches. Each parish in turn is invited to contribute £200, to which a donation of £300 is added. The capital is then invested by the incorporated synod, the income to be paid to the incumbent. These details I fear are wearisome, but facts are valuable in favor of the doctrine of self-support. After all, it is the grace of giving for God's service, 'the blessed unction from above,' which teaches a man that it is 'more blessed to give than to receive,' which must carry the Gospel through the agency of the living, visible Church to the ends of the earth. It cannot fail, when the abiding Comfort stirs the widow in the temple to give all her living to the treasury, or her last morsel of bread to the famished prophets, or her 300 pennies, probably her income for the year, to the service of the Master whom she loved.

"My friends, what would the Church have done in any age without many a devoted Lydia, or beloved Persis, and men like-minded with Paul and Barnabas, who suffered the 'loss of all things,' that they might freely preach the Gospel to the Gentiles, even 'the unsearchable riches of His grace'?

"The Free Church of Scotland has in these latter days set a noble example of self-denying liberality, and great wisdom in preferring contributions for their clergy to a general fund (or as we should call it, a diocesan fund), rather than to special and particular endowment of the parish priest.

"Passing from the parish to the cathedral, I may venture to say that, having from the first day of my Episcopate contemplated such a structure in process of time, I had the happiness, after thirty years, of being, in the Providence of God, allowed to consecrate a portion, including sanctuary, choir, transept, and first bay of the nave. The cost has exceeded £20,000, including the organ. That sum has been raised by voluntary subscription and careful husbandry. Two more bays of the nave and two western towers remain to be constructed, and if any admirers of self-support and such efforts will give me £15,000, I will undertake to complete the structure.

"In respect to education, I must not omit the college school of St. Peter. This, too, commenced through the liberal donation, by the same Mr. Allen, of £6,000, has now been carried out at a cost of £27,000. It has received also some munificent bequests, which will amount in a few years to £30,000. Let me not forget, in the last place to mention the Poonindee Native Mission, founded by Bishop Hale, now of Brisbane. In it are maintained the remnant of the aboriginal race, trained in Christian habits and the duties of the farm and sheepwalk. Of many I can bear witness that they have died in the faith and childlike love of Jesus; so characteristic of the simple

native mind when enlightened by the spirit of Christ.

"Of the Melanesian Mission Fund, raised annually to support the work of Selwyn and Paterson; of the annuity fund for clergy disabled by age or sickness, commenced last year, to save them from utter destitution, I need not enlarge. If we have inherited from forefathers no parish endowments or venerable churches, our laity have not been unmindful of the widows and orphans of the clergy or of the claims of old age and feebleness. The number of the clergy has advanced under the system of self-support from five to forty-one; the churches now number eighty. To use the language of our Prayer Book version, God has so far 'prospered the work of our hands upon.' One work remains, which I hope to commence on my return, the Theological Training College of St. Barnabas, for the education of an indigenous ministry. I trust I may be spared to see it completed and occupied.

"It will be seen from the preceding statement that in the self-supporting Diocese of Adelaide, lay coöperation has been extensively sought and obtained. Indeed, on recognizing to the fullest extent the rights as well as obligations of the laity in the visible Church of Christ depends, under God, the outward extension of the kingdom of Christ upon earth. That the lay people form an essential part of the royal priesthood, I suppose, will hardly be denied; and their voice at least should be heard both in the enactment of ecclesiastical laws and the administration of ecclesiastical discipline. We do not ask them to minister at the altar. And if our branch of the Catholic and Apostolic Church is to attain to the measure of its Christian fulness, she must in the spirit of prayer seek to adjust her organization on the primitive model, and then by the blessing of God she may hope to accomplish the work which His providence seems to have marked out for her, of evangelizing the earth by the large portion of it which He has assigned to the sovereignty of England."

The Bishop of Ontario said that in speaking upon such a subject there was a great temptation to indulge in self-complacency, and there was a great danger of assuming that because one diocese had been able to do a certain thing, every other ought to do the same. Still, though he came quite from the other side of the world, he could say "ditto" to the Bishop of Adelaide. Bishop Lewis proceeded to repeat in substance what he had stated at Oxford the week previously, namely, how that on the separation of Ontario from Toronto, in 1862, he began with no resources whatever, and how greatly he had benefited from a grant of £600 a year, which had been gradually reduced to £100. He was told that even that would be withdrawn next year. Well, he had no objection whatever, and therefore he might call his self-supporting diocese. He did not, however, mean to say that the Diocese of Ontario would be able to make as much progress as if it had greater means; but he hoped the clerical staff would be maintained undiminished in numbers and efficiency when the last £100 was withdrawn. Seventeen years ago there were about forty-five clergymen in the district, of whom seventeen were paid travelling missionaries. Now there were ninety; and in its distress the diocese had raised \$500,000 of invested capital, had built 140 new churches, and had, with few exceptions, supplied every clergyman with a parsonage and a piece of land attached to it. [Cheers.] The manner in which these results had been brought about was by organizing a synod of the clergy and laity. That had created such a feeling of confidence and interest that the laity had no scruple in throwing themselves into the work and casting their alms into the treasury of the Church. Bishop Lewis went on to repeat that English immigrants brought with them such Church and State ideas that it took from five to ten years to make them understand that



they must contribute to the support of the means of grace. The other day a gentleman in the city told him that he was tired of listening to missionary appeals, for missions had now been going on for a long time, and they seem to have met with very little success. He believed that that gentleman represented the feelings of a large mass of hard-headed city men; but he ventured to say that people of that class never looked into the reports of the Society for the Propagation of the Gospel. [Cheers.] He would tell them, however, that we had nothing to do with success. We had our marching orders—"Go and preach the Gospel to every creature"; and, success or no success, we had nothing to do but obey. [Cheers.] At the same time, when he saw the means at the disposal of the society, he was lost in wonder at the success which had attended its labors. Ninety thousand pounds, and that in an exceptional year, for the propagation of the Gospel in foreign parts!—£90,000 with which to preach the Gospel all the world over! [Cheers.] He had only, in conclusion, to repeat that the Society for the Propagation of the Gospel would always have the grateful sympathy of the Diocese of Ontario, and that he hoped to make up a purse for it when he finally bade the society adieu! [Loud cheers.]

## NEW ZEALAND.

The Bishop of Christchurch said it was impossible for English Churchmen not to feel an interest in New Zealand, considering that it was the scene of the labors both of Bishop Selwyn and of Bishop Patteson. The constitution of the New Zealand Church had been drawn up by Bishop Selwyn, with the assistance of Judge Patterson and Judge Coleridge. The New Zealand Church had enjoyed the unique advantage of acquiring a general synod before the formation of her diocesan synods. Certain principles were thus laid down, and it was left to each diocese to work them out each in its own way. The organization of the New Zealand Church bore a general resemblance to that of Canada and of the United States; securing as it did a representation both of the clergy and laity. At Christchurch all the licensed clergy, fifty-two in number, were members of the synod, and there were sixty or seventy lay brethren; so that no matter affecting the diocese was concluded without the consent of the three orders. Clergy and laity had thus a common interest in the work, and their contributions flowed in with greater abundance. He had in his diocese a certain number of Maoris, but not more than about six hundred; whereas in the northern isle there were between forty and sixty thousand. They were chiefly in the Diocese of Waiapu, which received the assistance of the Church Missionary Society. He was thankful indeed to think that the two great Church societies were associated in this holy work. With regard to the Melanesian Mission, which was connected with the New Zealand Church, Bishop Harper said that Bishop John Selwyn, while visiting some of the islands, found two natives of Santa Cruz who had been detained as slaves. On being released a sort of friendship sprang up between them and the bishop, and after a time they were induced to give an account of the death of Bishop Patteson. They said the Bishop was seated on the trunk of a tree and was speaking to the natives, male and female, when a man came up and struck him a blow. He rose on his feet; another native struck him again and he fell dead. Then those who had murdered him fled as if in terror. The women laid him out, placed him in a canoe, and put upon him those palm branches of which we had heard; they waded into the sea and pushed the canoe before them as far as they could, and then it floated away until it was picked up by the bishop's friends. The two natives mentioned that shortly afterwards Captain Markham, in consequence of a great provocation which he had received from the natives, was induced to fire

upon them, and singularly enough the ball killed one of the bishop's murderers. Shortly afterwards the island was visited by an epidemic which carried off the great bulk of the male population, including the bishop's other murderer. Thus an impression was produced that what had occurred was a judgment upon them; and it was believed that it would have a beneficial effect in inducing the natives to receive the Gospel of peace. [Cheers.]

The Archbishop of York—At the close of these protracted proceedings it would ill become me to occupy your time at any great length; and what I have to add may happily be stated in a very few words. I wish, in the name of the bishops of England, of this assembly, and of the Society for the Propagation of the Gospel, to thank those who have spoken for the very able and admirable addresses which have thrown so much light upon the condition of the Anglican Church throughout the world. Our welcome to our brethren has been most sincere and most cordial; but it has also had a selfish aspect, because really many of us required considerable education as to the various interests of the missionary cause and multifarious conditions under which the Gospel is preached in different parts of the world, and we have not all of us so clear an idea of our duties in that respect as we ought to have. We have been told by American bishops that a great part of the difficulty of the Church in the United States arises from the lamentable state of neglect in which emigrants come from our shores; and that we had another construction put upon the matter. We were told that our emigrants were so impressed with the idea of Church and State that they had no notion of the duties which belonged to them as members of a voluntary Church. With regard to this first picture, I can only say that if there has been any neglect in the spiritual education and training in the knowledge and love of the Lord Jesus Christ which is given at home, the State of England has for a length of time represented the English laity, and therefore the people of England must bear the blame. With regard to the second picture which was given us of the English emigrant, I must confess that it took me quite by surprise. The English emigrant, brought up with such strong views of Church and State, was to my mind quite a novel creation, and I must say the picture seemed to me to be a much more favorable one than that which was held up to us of the emigrant who was the creature of entire neglect. I venture, however, very humbly to submit that there is a third picture of the emigrant that might have been suggested—that of a man who, going forth to a distant land, starts in life afresh, and imbibes a great many ideas belonging to the country to which he has gone, some bad and some good; but whose thoughts are mainly occupied by attention to his material wants and his struggle with the powers of nature. No doubt it ought to be our business that every one should go forth from us prepared to love and recognize the Church in which he had been brought up and nurtured. As to the effect of Church and State view upon the habit of giving I must remind you that of late years the offertory has been far more frequently collected at home, and that very much more is contributed in that way than used to be the case. But I must confess that we have our vulnerable side. When a man leaves a well-ordered parish in which he has been a communicant and attached worshipper, he should carry with him some tangible credentials which he might deliver to the first clergyman with whom he met, and might thus be enabled at once to renew his Church worship and his Church fellowship in his new home. [Cheers.] I admit, too, that the contrast between the revenue of this society and the enormous resources of this country should fill us with shame. Our total income-tax for the year 1877 was £148,000, and I believe that an in-

come of a penny in the pound, though it is collected only from the higher incomes, yields ten times as much. Or the thing may be put this way—the receipts of this society are equivalent to a tax of the tenth of a penny collected from the heads of families which have incomes of £150 and upwards. [Cheers.] I strongly agree with the right reverend prelate who said we have no business with results—that our orders are to carry the blessed Gospel to every creature, and if as the result of a whole year's labor only one soul was brought to feel the power of the cross of Christ we should not be absolved from the duty which lies upon us. Nevertheless, there is a page in the report which shows that all is not discouraging. I find that in 1821 our total receipts were £12,858; in 1831, £17,801; in 1841, £60,923; and in 1851, £101,356; in 1861 there was a falling off, for the society's income was only £89,312; in 1871, it was £97,604, and since then it has been—1872, £113,124; 1873, £110,259; 1874, £134,888; 1875, £125,294; 1876, £136,906; and 1877, £128,438. [Cheers.] I think, then, that we are learning to give; and sure I am that the great conference which is about to meet will have the effect of stimulating our love, of increasing our knowledge of other Churches, of leading us to give more, do more, pray more, and love more souls, which are as dear to Christ as our own, but which lie scattered over the world, waiting for the joyful news of the Gospel of God that they too may come into the Saviour's kingdom. We may do a great deal more in the future than ever we have done in the past by thinking more of missionary work; by talking of it more frankly and freely, by teaching our children to regard it more; by proving to the laity that it is their work, and not the work of the clergy alone; and though we shall never see our labors completed, we should never relax our exertions or our prayers until "the earth be filled with the knowledge of the glory of the Lord as the waters cover the sea." [Loud cheers.]

The most reverend prelate then pronounced the blessing, and the meeting broke up.

In the evening there was a special service at Westminster Abbey, where the preacher was the Bishop of Pennsylvania (Dr. Stevens). The right reverend prelate took for his text a portion of the 5th verse of the 8th chapter of Solomon's Song: "Who is this that cometh up from the wilderness, leaning upon his beloved?" It is seldom that the subject of missions has received such adequate treatment as was accorded to it in the right reverend prelate's sermon. A grateful and full-hearted recognition of the work of the society in laying the foundation of the Church in the United States was not the least striking feature of Bishop Stevens's discourse.

## From the English Churchman.

The address given by the primate on Saturday derived additional force from the fact that it was delivered under the inspiration of the moment, as the touching reference to the cordial welcome given to the late Mr. Craufurd Tait by the American bishops last year proved. The words which the Archbishop used were weighty and full of suggestiveness, both as to the past, the present, and the future. The work done by his great predecessor, the founder of the See of Canterbury, was gracefully touched upon; the darkness of the mediæval superstition which left its mark on the cathedral in the shrine of a later archbishop, Thomas à Beckett, was not left out of the retrospect in which it formed one of the few dark lines, and then the causes for thankfulness in the present, and of hope for the future, were brought into due prominence. Very happily did the archbishop draw out from the cathedral as the "Church of Christ," the lesson which its dedication in the Saviour's name was so well calculated to teach to the Church of our own day, when he reminded the assembled bishops that Augustine, though



coming fresh from the city of St. Peter and St. Paul, did not name the church of Canterbury after those saints; nor did he single out St. Pancras or St. Martin, while still further from his thought or desire was it to associate his own name with the great pile which he commenced—but, before all, he chose the Master's name, and left it as the key-note of his mission to England. Thus, with the grandeur of true simplicity, the building was raised to the Saviour's honor, and in noticing this fact the primate struck a chord which must have touched every heart as being singularly appropriate to the time and place; while in his closing words recalling the form of his son, to whose presence he had doubtless looked forward as one of the personal joys of the day, he reminded each listener of the great truth that the highest consecration of the family life, as well as of the Church life, which is but its expansion and development, is drawn from the same source. The grief of the venerable prelate thus made its way to the surface, and the communion of the Church militant with the Church triumphant was brought home with a very solemn force to every heart, as the father, thinking of his son, prayed for a fuller realization of the oneness of the great Christian family in the Fatherhood of God.

### THE LAMBETH CONFERENCE.

*From the John Bull.*

The interest taken in the Lambeth Conference on the occasion of the bishops of the Anglican communion assembling for the second time, is quite as great as ever; while the criticisms of the first gathering—inspired by a fear of what Bishop Wilberforce might have intended to effect—are happily wanting on the present occasion. The first point regarding the conference which strikes us is the number of prelates, present eleven years ago, who have, one by one, gone to their rest. The second point for consideration, and indeed for sincere congratulation, is the unanimity with which their lordships have agreed to their preliminary address. In this they rejoice over the fact of their assembling together; they point out how a basis of dogmatic and religious agreement may be found in the decrees and canons of the undisputed councils; and, furthermore, seem perfectly aware of the great necessity for Christians to be agreed in faith and practice if home and foreign missionary works are to continue and increase. The pressing need of the reunion of separated bodies, who are practically agreed in their faith, is very great; and we can only hope that when the work of these assembled prelates is done at the end of the present month, or whenever the separate reports are adopted, it may be found conducive to the stability of the Church, the advancement and improvement of morals, and the honor and glory of God.

The proceedings of the conference commenced on Tuesday, the Feast of the Visitation of the Blessed Virgin Mary. The bishops, about ninety in number, met in the large room called the Guard-room, and at eleven o'clock, in the chapel attached to the palace, there was a celebration of the Holy Communion, the primate being the celebrant, the Bishop of Salisbury Epistoller, and the Bishop of Winchester Gospeller. On the floor of the building no one was present, except the chaplains of the primate, not in episcopal orders; while in the small gallery, almost hidden from view, a few ladies of the archbishop's family and friends formed the choir. The bishops entered the chapel in procession in their robes, the colonial and Scotch prelates going first, then the Irish and English suffragans, and the American and English prelates last, the senior prelate being in the rear, immediately preceding the Primus of Scotland and the Archbishops of Dublin, Armagh, York, and Canterbury. Twenty-six of the

English bishops were present, five from Ireland, seven from Scotland, fourteen from America, seven from Canada, three from India, five from South America and the West Indies, three from Australia, two from New Zealand, and five from Africa. The following is an official list of those included in the procession:

Chaplains, Archbishop of Canterbury, Archbishop of York, Bishop of London, Archbishop of Armagh, Archbishop of Dublin, Bishop Potter of New York, the Primus of the Scotch Episcopal Church, Bishop of Winchester, Bishop Bedell of Ohio, Bishop of Sydney, Bishop of Landaff, Bishop Stevens of Pennsylvania, Bishop of Christchurch, Bishop of Ripon, Bishop Cox of Western New York, Bishop of Montreal, Bishop of Norwich, Bishop of Bangor, Bishop Clarkson of Nebraska, Bishop of Capetown, Bishop of Gloucester and Bristol, Bishop Kerfoot of Pittsburgh, Bishop of Rupert's Land, Bishop of Chester, Bishop Wilmer of Louisiana, Bishop of St. Albans, Bishop Robertson of Missouri, Bishop of Hereford, Bishop of Peterborough, Bishop Littlejohn of Long Island, Bishop of Lincoln, Bishop Doane, Bishop of Salisbury, Bishop Howe, Bishop of Carlisle, Bishop of Exeter, Bishop Lyman of North Carolina, Bishop of Bath and Wells, Bishop Spalding of Colorado, Bishop of Oxford, Bishop Holly of Haiti, Bishop of Manchester, Bishop Scarborough of New Jersey, Bishop of Chichester, Bishop McLaren of Illinois, Bishop of St. Asaph, Bishop Parry of Iowa, Bishop of Ely, Bishop Schereschewsky of China, Bishop of St. David's, Bishops of Truro, Rochester, Lichfield, Sodor and Man, Dover, Guildford, and Nottingham; Bishops Perry, Ryan, McDougall, Hobhouse, and Cloughton; Bishops of Meath, Down, Killaloe, Limerick, Derry, Ossory, Guiana, Frederickton, Adelaide, Nova Scotia, St. Andrew's, Edinburgh, Kingston, Aberdeen, Glasgow, Antigua, Madras, St. Helena, Ontario, Quebec, Toronto, Falkland Isles, Maritzburg, Bloemfontein, Brechin, Dunedin, Gibraltar, Barbadoes, St. John's, Kaffraria, Saskatchewan, Argyll, Athabasca, Niagara, Colombo, Bombay, Pretoria, Nassau, and North Queensland.

When the procession arrived in the chapel the *Veni Creator* was sung, and the Bishop of London commenced the Communion Office, continuing till the Absolution, when the primate took it up. The Epistle was read by the Bishop of Salisbury, the provincial precentor; and the Gospel by the Bishop of Winchester, the provincial sub-dean. The sermon was preached by the Archbishop of York, from Gal. ii. 11: "But when Peter was come to Antioch I withstood him to the face, because he was to be blamed."

The Church, said his Grace, shrank from the plain meaning of the passage; the world without mocked at a system in which two such leaders could thus quarrel. The very authority of Holy Scripture seemed threatened, and so the theory of Origen was adopted—that this dispute was simulated and was nothing else than a scene got up between the two Apostles that a strong lesson of submission might be taught to the Judaizing Christians in the person of Peter himself. Even St. Jerome fell into this theory until St. Augustine withstood him to the face for attributing to these Apostles a trick which would shake our faith in the Holy Scriptures themselves. To me (continued the archbishop), I do confess, it is a comfort to know that the Church in the first age grew by the same principles as it grows by in the nineteenth; that the very divisions amongst us have their counterparts in the age of the Apostles, and that our disputes, like them, may be but permitted struggles and aberrations of us who are acting out God's great commands, and that all the while He is making perfect the circle of His purpose and accomplishing His kingdom. The Evangelists were not four scribes, inditing with servile hands a manifesto for this new kingdom of heaven; they were men full of the Holy Ghost, whose task came upon them in the course of God's work, imposed by the march of events, yet not less truly by the voice of God, by whom the events were ordered. Are the Gospels less dear to you and me from knowing that oral preaching must have preceded them, that other histories and treatises must have been written, of greater and of less importance, of which the inspired Evangelist had knowledge—that they wrote at last on account of the spreading of the Church, and the gradual dispersion of the Jews, and the approaching doom of the holy city? The Gospels are four green branches on the growing stem of the Church; are they, therefore, less divine to us who believe that the growth of the Church was Divine? Beneath that

growing tree the thorny branches of the old ceremonial law withered gradually, and there were disputes like this one between Paul and Peter, as to how and when the dead boughs should be cleared away. But the question has been wisely settled; it disturbs us no more, albeit the settlement was gradual and not without strife. The Church has grown, as all things seem to grow, by the life within her striving to perfect itself amidst opposing forces. The life of the Church, continued his grace, is not less real, less secure, if she has passed sometimes through fears and fightings, and the deep waters of the flood were seen to go even over her life. At one time Athanasius has had to stand against a world; at another a Hildebrand imperils the Church by making it the supreme kingdom amidst the earthly kingdoms. Worldly motives are said to have tainted the reformation of religion in this country; and it is true. So much the greater is our reason for blessing God that the sweet honeycomb has come from the lion's carcase; that amidst the strifes and selfishness of kings and the ignorance of peoples the truth passed safely. So even now the Church is growing; and God, dwelling in her, gives the increase. We seem in deadly peril. There is unbelief on the one side, and on the other that deadening system which would hand over the conscience to the priest, and the priest to a mediaeval theology hostile to knowledge and incapable of change. "The waves of the sea are mighty, and rage horribly; and yet the Lord that dwelleth on high is mightier." Yet there is one more lesson which the study of the past might bring us: By the vehemence of past disputes—nay, by the bitter troubles that they have brought in—one might think that men had lost faith in the power of the Holy Ghost to keep safe the ark of God upon the stormy waters. To withstand to the face has been the common remedy for emergencies. It may be permitted us reverently to doubt whether the pulse of Divine life in the Church has been hastened by the heat and the violence of the zealots who have thought well to be angry for the cause of God. Through strife, but not by strife, the Church has passed on her way; and we, right reverend fathers, meeting a second time in conference on that branch of the Church which, springing from this little island, has so spread over the earth that the sun never sets upon her daughter-Churches, we will never admit of doubt that God is with us still. Struggle and conflict, and even partial failure, shall not convince us that God has left us. They are the heritage of the Church from the beginning. The faces that we miss to-day, and they are many, are of those who have passed to rest. But the very word reminds us that for us there is not rest; and, whilst we are resolved to hold fast the faith committed to us, we may endeavor in one point to go beyond our fathers. The charity and the candor which spring from a firm trust in the truth, these should be our aim and special study.

More than one writer has been pleased to point out that in the first century were three periods in which three apostles—Peter, Paul, and John—dominated in succession, and they think that they can trace the same succession on the larger field of Church history; so that the Petrine period ends at the Reformation and the Pauline succeeds it, while the time of St. John is supposed to be beginning. There is something fanciful in this arrangement; yet let us pardon the fancy for the truth that underlies it; and when Peter falters, impulsive and inconsistent with himself, and Paul withstands him to the face, let the third Apostle enter on the scene, and remind us that we can afford to use the largest charity while we hold still the firmest trust. His contribution to the eternal diapason of the Church's faith and love shall be this: "Who-soever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. . . . And this commandment have we from



Him, that he who loveth God, love his brother also."

After the service the bishops were photographed in front of the palace by Mr. Samuel A. Walker.

The bishops then proceeded to the library of the palace, where, under the presidency of the Archbishop of Canterbury, the first meeting of the conference was held. In his opening address the archbishop touched first upon the meaning of such a conference as that now assembled, and the necessity for such mutual counsel among those appointed to direct the affairs of the Church at home and abroad at a time when she is assailed from without, and possibly also from within. The bishops had met with the one object of advancing the kingdom of Jesus Christ. His grace then referred briefly to the variety of the circumstances of the various Churches whose bishops, though not strictly representative, had now met for consultation. England, Ireland, Scotland, are all differently situated, and the colonial Church presents at least three aspects of the possible relation of Church and State. In discussing the matters which were now to come before them the bishops should, his grace thought, be guided by certain clear principles. First, the Church of Christ must beware of wasting her energies on minor matters and mere questions of detail, while greater things are at stake. Among the subjects to come before the conference one stood preeminent in importance—that, namely, which related to the best modes of meeting the prevalent infidelity of the day. When every common periodical is filled with questionings whether there be a personal God, whether there be a life hereafter, whether a revelation is possible, the Church has something else to do than confine herself to these details. His grace concluded by a reference to some of those who had passed away since the last Lambeth Conference, especially to Archbishop Longley, whose gentle Christian influence had at that gathering made itself so widely felt, and Bishop Selwyn of Lichfield, to whose exertions the very existence of the present conference was in great measure due.

The question discussed in the afternoon was "the best mode of maintaining union among the various Churches of the Anglican communion." It was introduced by the Bishops of Winchester and Iowa, and, after a discussion, in which the Bishops of Edinburgh, Fredericton, Peterborough, and Adelaide, Bishop Perry, and others took part, was referred to a committee of twelve or thirteen bishops chosen from different portions of the Church. The meeting did not separate until after five o'clock.

On Wednesday the bishops met at 10:45 A. M. After the Litany had been said in the Palace chapel, the second meeting of the conference was held in the great library. The subject which had been selected for discussion was as follows: "Voluntary Boards of Arbitration for Churches to which such an Arrangement may be Applicable." Before the discussion began, several memorials which had been forwarded to the conference were placed, without discussion, in the hands of the president. The subject above-mentioned was then introduced by the Bishop of Sydney. Among the speakers who followed were the Bishops of Edinburgh, Winchester, Sydney, the Archbishop of York, the Bishops of Ely, Adelaide, Fredericton, Delaware, Rupertsland, Down, and the president. The subject was, in the end, referred to a committee of consideration. The subject considered in the afternoon session was the following: "The Relation to each other of Missionary Bishops and of Missionaries in various Branches of the Anglican Communion Acting in the same Country." The subject was introduced by Bishop Schereschewsky, the Missionary Bishop of China. The speakers who followed were Bishop Stevens, of Pennsylvania; Bishop Bedell, of Ohio; Bishops of Madras, Bombay, and Peterborough; Bishop Claug-

ton, Archbishop of York, the Bishops of Niagara, Salisbury, Cape Town, London, Brechin, Carlisle, and Oxford. The subject also was referred to a committee.

The synod was resumed on Thursday at Lambeth Palace. After prayers in the chapel the Archbishop of Canterbury took the chair in the library, when the question of the position of Anglican and American chaplains was discussed, the subject being opened by the Bishop of London, under whose jurisdiction all chaplains are except those in the Diocese of Gibraltar. The bishop of that diocese followed, and with Bishop Piers Claughton, who so frequently represents the Bishop of London on the continent, contributed a great deal of valuable information on the subject. The other speakers were the president, who, as Bishop of London, took great interest in the status of chaplains on the continent, and the Bishops of Oxford, Carlisle, Antigua, Pennsylvania, North Carolina, and Long Island. A strong feeling was manifested that English and American chaplains should work harmoniously, and not interfere with each other's work. The afternoon session, in which the question of the best method of meeting the attacks of infidelity was taken up, was unquestionably the most important which has yet occurred. It had been anticipated that the Archbishop of York, who was absent in the morning, would have introduced the subject, but it fell to the Bishop of Ohio, who made a plain and lucid statement of the question to be discussed. He was followed by the Bishop of Killaloe, whose logical acumen well sustained the reputation of the Irish Church. The Bishop of Peterborough followed with a speech abounding in happy and epigrammatic sayings, and to him succeeded the Bishop of Lincoln, who in a paper of great ability dealt with the various failings of the Roman, Greek, and Anglican Churches, in dealing with the pressing question of infidelity, saying that our great lack at home was better provision for the intellectual training of the clergy. To him followed the Bishop of Oxford, who took up his parable as to the prevalence of infidelity among young men at college; and the Bishop of Gloucester and Bristol, who has made the subject his own, made the speech of the afternoon. At first his utterances were comparatively feeble, but as he detailed the various subtle forms of unbelief and suggested the best methods for meeting them the attention of the synod was riveted, and when, in an eloquent peroration he showed the folly of believing that the Church would be overcome by attacks of infidelity, which had already done their worst, the bishops were visibly moved.

The Bishop of Winchester followed in a speech remarkable alike for intellectual vigor and personal piety, and the Bishop of Montreal detailed his colonial experience on the matter. The aged Bishop of Llandaff having compared modern with ancient times, the Archbishop of York spoke with great ability and power, and was followed by the Bishops of Bombay, Saskatchewan, and Bloemfontein, who detailed their varied experiences among unbelievers of different intellectual capacity. The whole subject was happily summed up by the president, and, like that in the morning, referred to a committee.

The *Post* says that the proceedings of the synod are to be kept strictly private, and no one will be admitted to the conference but members, save and except three or four short-hand writers, who, however, are pledged to secrecy. A verbatim note will be taken of the speeches of the various prelates, and probably they will be published some ten years hence. It is understood that the following opening declaration was adopted on Tuesday at the conference:

We, Bishops of Christ's Holy Catholic Church, in visible communion with the Churches of England and Ireland, professing the faith delivered to us in Holy Scripture, maintained by the primitive Church and by the fathers of the blessed Reformation, now assembled by the good providence of God at the Archiepiscopal Palace of Lambeth, under the presidency of the Pri-

mate of all England, desire, first, to give hearty thanks to Almighty God for having thus brought us together for common council and united worship; secondly, that we desire to express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world, ardently longing for the fulfillment of the prayer of our Lord, "That all may be one, as Thou, Father, art in Me, and I in Thee, that they may also be one in Us, that the world might believe that Thou hast sent Me"; and, lastly, we do here solemnly record our conviction that unity will be more effectually promoted by maintaining the faith in its purity and integrity—as taught in the Holy Scriptures, held by the primitive Church, summed up in the creeds, and affirmed by the undisputed general councils—and by drawing each of us closer to our common Lord by giving ourselves to much prayer and intercession by the cultivation of a spirit of charity and a love of the Lord's appearing.

The Bishops of Lincoln and Derry were unable to be present on Tuesday, and the Bishop of Norwich joined his brethren after the service. The secretaries of the conference are the Bishops of Gloucester and Bristol and Edinburgh. On Wednesday morning Lord Cranbrook entertained a number of the bishops attending the conference at breakfast.

A correspondent of the *Pall Mall Gazette* writes:

At some half-dozen dinner-tables at the West-end last night, in two or three clubs much frequented by ecclesiastics and ecclesiastically-minded laymen, as also at the Baroness Burdett-Coutts's assembly, the futurity of attempting to keep secret the proceedings of some ninety prelates was abundantly manifested. There was but one chorus of approbation as to the excellence of the debate yesterday on "Modern Forms of Infidelity and the Best Means of Dealing with Them." The morning subject, as to the position of Anglican chaplains, however important in itself, was one somewhat more fitted for committee than debate in a great synod, and the Archbishops of York and Dublin and several prelates were absent. At the afternoon session all the speakers were prelates who either could contribute from personal knowledge information as to infidelity and scepticism in distant and heathen parts of the empire, or else bishops who had made the subject peculiarly their own. The debate was opened by Bishop Bedell, of Ohio, but with that exception no American bishop took part in the debate. The chief speeches of the day were those of the Archbishops of Canterbury and York, the Bishops of Lincoln (who read a carefully prepared paper as to the need of the clergy being better trained to meet the doubts and scepticism of the day), Peterborough, Killaloe, and Gloucester and Bristol; but though other speakers were more eloquent, it was almost universally acknowledged that Bishop Ellicott's speech was, where all were so good, the best. Commencing very quietly, there was nothing in his manner or style to lead the foreign bishops to anticipate a great speech; but as he dissected the various forms of infidelity, and showed the most intimate acquaintance with the prevalent scepticism, not only in England, whether among the educated or ignorant classes, but all over the world, the attention of the synod was held, and, as an eloquent peroration he protested against the unfaithfulness and timidity which would permit any to think that in this age, as in others, God's arm was shortened, and that His truth would not ultimately triumph over the wave of infidelity, of which he thought we had already seen the worst.

Some interesting particulars may be gathered from the different accounts which have been published contrasting the gathering of 1867 with the present one. At the first conference seventy-six bishops were present; of these no less than thirty-five have passed away in the intervening eleven years, including Archbishop Longley, Bishops Wilberforce, Sumner, Hamilton, Lonsdale, Short, Thirlwall, Selwyn, and Gray. The Archbishop of York would take no part in the first gathering, and of his province only two bishops took part—namely, those of Chester and Sodor and Man. At this second conference the same archbishop was not only present, but preached the inaugural sermon, while all his suffragans, except the Bishop of Durham, were present. Of the bishops of the Southern Province only those of London (Tait), Winchester (Sumner), St. David's (Thirlwall), Lichfield (Lonsdale), Oxford (Wilberforce), St. Asaph (Short), Llandaff (Olivant), Lincoln (Jackson), Salisbury (Hamilton), Norwich (Pelham), Bangor (Campbell), Worcester (Philpott), Gloucester and Bristol (Ellicott), Ely (Browne), and Rochester (Claughton) took part in 1867. But besides the occupants of these fifteen sees, all of whom, except the Bishop of Worcester, are in the present, there are to be named the Bishops of Exeter, Bath and Wells, Chichester, and Hereford, and of the new sees of St. Albans and Truro. There were present yesterday the Metropolitans of Canterbury, York, Armagh, Dublin, Sydney, Christchurch (New Zealand), Montreal, Capetown, and the primate of the Scotch Church. The Metropolitan of India and the Presiding Bishop of the Ameri-



can Church were absent; but the other territorial bishops of the Indian province were present, as against one bishop (deceased) at the first conference. On the last occasion there were nineteen American prelates present, and now there are eighteen, of whom Bishops Potter, Lee, Bedell, and Wilmer were here before. Of the Irish bishops the primates are the same; but last time the Bishops of Meath (Butcher), Kilmore (Verschoyle), and Limerick (Graves), were the only representatives of the Irish Church present; whereas on Tuesday all except the Bishop of Kilmore were present, Bishop Graves being the only one of those above who is alive. Coming to the Scotch bishops, we find no change in the primus, while the Bishops of Aberdeen and Glasgow are the same. Bishop Mackarness has replaced Bishop Ewing as Bishop of Argyll and the Isles; and the other sees, all of whose bishops were present on Tuesday, were on the former occasions unrepresented.

Twenty colonial bishops were present at the last meeting, and this time there are twenty-six, of whom not more than five hold the same sees, while Bishops McDougall and Cotterill sat in different capacities. The Metropolitan of Australia (Dr. Barker) was present, as also were the Bishops of Adelaide (Dr. Short, who examined the Archbishop of Canterbury for his degree), Newcastle (Dr. Tyrrell), and the newly consecrated Bishop of Queensland (Dr. Stanton). The Bishops of Goulburn, Grafton, Bathurst, Melbourne, Ballarat, Tasmania, Perth, and Brisbane remain behind. From New Zealand two only, the Metropolitan and the Bishop of Dunedin, have come, the Bishops of Auckland, Wellington, Nelson, Waipu, and the Melanesian Island remaining on duty. The North American Church is better represented. We have the metropolitan (Dr. Oxenden) and the Bishops of Quebec, Toronto, Niagara, Ontario, Huron, and Fredericton. The Bishop of Rupert's Land, a new metropolitan, has one or two of his suffragans with him. The West Indies send the Bishops of Barbadoes, Antigua, Guiana, and Nassau. Turning to the province of Capetown, the youthful metropolitan (Dr. Jones), who has been laid up by the climate of England, is supported by the Bishops of Pieter-Maritzburg (Dr. Macrorie); Bloemfontein (Dr. Webb); the Bishop of the Falkland Islands (Dr. Stirling); and the Bishop of Pretoria (Dr. Bousfield), who has not yet been out. The bishops of St. Helena, Sierra Leone, Niger Territory, Kaffraria, and Central Africa are in their dioceses, as is also the Bishop of Grahamstown, who left England the other day owing to the war at the Cape and the English climate. Neither of the English bishops in China are present, but the Bishop of British Columbia, if not arrived, is expected. The question of English suffragans and retired bishops has caused some difficulty, and Bishop Jenner has written a letter of complaint to the *Times*. At the first synod there were no suffragans; but Bishops Chapman, Smith, Anderson, and Hobhouse took part in the deliberations. Now the latter have increased so largely that the primate felt it necessary to draw the line somewhere; and no invitations were sent to Bishops Nixon, Anderson, Beckles (who sat in the first conference as Bishop of Sierra Leone), Staley (who sat as Bishop of Honolulu), Tufnell (who assented to the encyclical as Bishop of Brisbane), Chapman, Mackenzie, Abraham, Alford, and Jenner (who sat formerly as Bishop of Dunedin). Nor has the Bishop of Natal, Dr. Colenso, been invited. The Bishops of Dover, Guildford, Nottingham, and Bishops Cloughton (who assented to the former encyclical as Bishop of Colombo), Ryan, Hobhouse, McDougall, and Perry were present as holding commissions from the Archbishop of Canterbury and the Bishops of Winchester, Lincoln, London, Ripon, Lichfield, and Llandaff respectively.

On Wednesday the *Times* printed the following gossip, which also appeared the same

morning in the London Letter of the *Western Morning News*, the *Western Mail*, and many other country papers:

The Archbishop of York would take no part in the gathering of 1867, and of his province only two bishops took part. At this second gathering this same archbishop was not only present, but preached the inaugural sermon, while all his suffragans except Durham were present. Of the bishops of the southern province only those of London (Tait), Winchester (Sumner), St. David's (Thirlwall), Lichfield (Lonsdale), Oxford (Wilberforce), St. Asaph (Short), Llandaff (Ollivant), Lincoln (Jackson), Salisbury (Hamilton), Norwich (Pelham), Bangor (Campbell), Worcester (Philpott), Gloucester and Bristol (Ellicott), Ely (Browne), and Rochester (Cloughton) took part in 1867. But, besides the occupants of these fifteen sees, all of whom, except the Bishop of Worcester, are in the present, there are to be named the Bishops of Exeter, Bath and Wells, Chichester, and Hereford, and of all the new sees of St. Albans and Truro. The Scotch bishops are all present, and all the Irish except the Bishop of Kilmore. The suffragan Bishops of Dover, Guildford, and Nottingham are present, as also Bishops Cloughton, McDougall, Hobhouse, Perry, and Ryan, holding commissions from the Bishops of London, Winchester, Lichfield, Llandaff, and Ripon respectively. There has been some dissatisfaction at the non-invitation of Bishops Nixon, Anderson, Mackenzie, Beckles, Staley, Tufnell, Alford, Abraham, Tozer, and Jenner, several of whom were present last time; but the primate felt that the line must be drawn somewhere, and those prelates had no episcopal jurisdiction even of a delegated character. Of the Indian bishops only one was present in 1867. This year the Bishops of Madras, Bombay, and Colombo are here, the Bishop of Calcutta (the only metropolitan except the presiding bishop of the United States, who is absent) and the two suffragans recently consecrated being in India. The Metropolitan of Australia is here, as are the Bishops of Adelaide (Dr. Short, who examined the archbishop of Canterbury for his degree), Newcastle (Dr. Tyrrell), and the newly consecrated Bishop of Queensland (Dr. Stanton). The Bishops of Goulbourn, Grafton, Bathurst, Melbourne, Ballarat, Tasmania, Perth, and Brisbane remain behind. From New Zealand two only, the Metropolitan and the Bishop of Dunedin, have come, the Bishops of Auckland, Wellington, Nelson, Waipu, and the Melanesian Islands remaining on duty. The North American Church is better represented. We have the Metropolitan (Dr. Oxenden) and the Bishops of Quebec, Toronto, Niagara, Ontario, Huron, and Fredericton. The Bishop of Rupert's Land, a new metropolitan, has one or two of his suffragans with him. The West Indies send the Bishops of Barbadoes, Antigua, Guiana, and Nassau. Turning to the Province of Capetown, the youthful metropolitan (Dr. Jones), so popular at St. Matthew's, City-road, and Oxford, who has been laid up by the climate of England, is supported by the Bishops of Pieter-Maritzburg (Dr. Macrorie), who is the Athanasius *contra* Colenso; Bloemfontein (Dr. Webb), who is happy enough to be adopted by Cuddesdon College and the wealthy congregation of St. Peter's, Eaton Square, who gave him an offertory of £150 on Trinity Sunday; the Bishop of the Falkland Island (Dr. Stirling); and the Bishop of Pretoria (Dr. Bousfield), who has not yet been out. The Bishops of St. Helena, Sierra Leone, Niger Territory, Kaffraria, and Central Africa are in their dioceses, as is also the Bishop of Grahamstown, who left England the other day owing to the war at the Cape and the English climate. Neither of the English bishops in China are present, but the Bishop of British Columbia, if not arrived, is expected. The *John Bull* says: The discussions of the week may be considered in the light of the second reading of a bill the details of

which will be thoroughly sifted in committee, and then brought on for a third reading when the conference reassembles.

There has been but one opinion of the courtesy, impartiality, and efficiency of the primate as president; and throughout the discussions the very best tone and temper has prevailed.

*From the Guardian.*

The eve of the Lambeth Conference has been certainly no time of rest or leisure. Like other eves, it has brought with it some anticipations of the coming solemnity—in gatherings which must have tasked the energies of the assembling bishops, but which were certainly no unfit preparation for the more formal deliberations of the future.

First of all came the festival of the old Society for the Propagation of the Gospel. It opened with a grand service at St. Paul's, in which, significantly enough, the primate himself as celebrant was supported by a colonial bishop as Epistoler, and an American bishop as Gospeller. Next, the society held a great *conversazione*, which, however, seems to have produced little except a dense crowd, and so little an interpretation of the name "*conversazione*" as to overbear and at last almost to drown the addresses and papers forming part of the programme. The gathering was for the reception of the American bishops. But it was an odd idea to call on each prelate to give an account of his diocese—an invitation sure to result either in a dull accumulation of facts and statistics, or in a series of religious addresses, likely to exhaust by its length the patience of the hearers. One or two good speeches from selected spokesmen would have been enough, and then the meeting might have properly resolved itself (as it appears at last to have done in defiance of the arrangements laid down) into a social gathering for personal conversation and intercourse. Such gatherings are, we believe, considered most successful, when it is impossible to move, and difficult to hear oneself speak. From that point of view the *conversazione* of Thursday evening might have been considered a great success. As an ecclesiastical meeting, it had certainly its drawbacks.

Happily, the more serious meeting of the next day—the missionary conference under the presidency, first of the Archbishop of Canterbury and then of the Archbishop of York—was full of special variety and interest. It had the all-important advantage of being addressed by men who could draw from their own personal experience, who had their own ideas of work and policy, and who accordingly could give to their addresses the interest of actual fact, the solidity and definiteness of purpose in which mere platform utterances are apt to be deficient. Long as the proceedings necessarily were, there seems to have been in them no dullness and no repetition. With some exceptions (as notably the picture drawn of the West Indies by the Bishop of Barbadoes), we note also a certain resolution and even cheeriness of tone, which is at once a sign and a promise of success, under God's blessing, in the great evangelizing work. It would, we think, be impossible for any to have left the meeting uninstructed by the interchange of varied experiences, or unencouraged by the sense of Christian fellowship in a common hope.

In the morning meeting among the most interesting points was the cordial recognition of the value of missionary brotherhoods and sisterhoods for "associated missions" by the Bishops of Bombay and Bloemfontein. We do not find that this approval was confined to any special form of such associations of evangelists, or accompanied by any desire that they should be associations of a monastic type. It simply turned on the value of Christian association under some discipline, as distinct from the missionary work carried on in isolation or under the ties of family life. This value is surely unquestionable in its own sphere; nor can any one well doubt that this



sphere is the evangelistic rather than the pastoral, both abroad and at home. It is well that it should be openly recognized, and that the use of these associations should have fair scope, with all freedom, and at the same time with due safeguards against the evils to which, both historically and theoretically, we see them to be liable. The other chief point of interest was the account of missionary work in China, given by an American bishop now engaged in that work; noting very briefly and clearly the chief hindrances and advantages attaching to this field of evangelistic enterprise, little known to most of us, and, as yet, gathering in but a mere handful of what might be an illimitable harvest. The description of the remarkable impulse given to conversion in India by the practical preaching of Christ in the charitable contributions for the relief of the Indian famine naturally suggested the hope and prayer that from the still more awful famine now desolating China some similar results might follow. The archbishop's closing address was short, but, as usual, incisive. It contained a hearty tribute of respect to the memory of Bishop Selwyn, which must indeed have been constantly present throughout the whole conference; and then went on to welcome new missionary experiments, and to express sympathy with the work of other branches of Christ's Church, but with a caution against despising the old paths, or failing in confidence in our own communion and our own principles.

In the afternoon sitting perhaps the most striking feature was the address of the Bishop of Long Island (chairman of the domestic department of American missions), giving an account of the great work going on, but complaining partly of the difficulties of the American Church, entailed by the narrow and timid Church policy of England in days gone by, partly of the want of precaution for intercommunion between the Churches at the present day, by giving to our countless emigrants such direction and commendation to the sister Church as might prevent them from being absorbed in the various sects and various forms of unbelief in the new life of America. The former complaint, true as it is, we can do nothing but acknowledge with shame; the latter it would surely be well if our clergy would practically meet. The other most interesting point was the paper of the Bishop of Adelaide, on "Self-Supporting Dioceses," drawing a striking picture of what can be done and is being done in this direction in our colonial dioceses. The work of the Church at home, alike in material and spiritual things, is simply to give the first impulse. Even to do this taxes all her energies in the gigantic and ever-growing sphere of English influence. When it is done, then in different degrees reliance must be placed on native resources, native Christianity, and a native ministry. So only can we avoid the repetition of that disastrous history on which the Bishop of Long Island dwelt. The Archbishop of York's address, in conclusion, was almost apologetic, excusing the spiritual ignorance or helplessness of our emigrants, and showing that, as the income of the Society for the Propagation of the Gospel, though still inadequate, has multiplied sixfold in the last fifty years, we are at least "learning to give."

But far more interesting, if not more useful, was the assembly at Canterbury on Saturday last. The glorious cathedral was a more congenial sphere than the Westminster Palace Hotel or St. James's Hall. An address from "the chair of St. Augustine" was necessarily inspired by the *genius loci*, and was no unfit introduction to a conference held under the shadow of the patriarchate of Canterbury. It must have been no small relief after the bustle and excitement of London gatherings to seek the quietness and dignity of the old cathedral city. It must have been also a special interest to our colonial bishops to visit or revisit St. Augustine's college, the good work of which they know so well, and bid

farewell to its warden, now laying down his office after so many years of faithful service. The whole idea was a happy one; it seems to have been carried out with much solemnity and effectiveness. The primate's address, being a welcome to the "cradle of Anglo-Saxon Christianity," naturally dwelt on the contrast between the infancy and the full growth of our Anglican Church, and, comparing our advantages and disadvantages with those of St. Augustine, pointed very felicitously to the dedication of the cathedral, as "Christ Church," to the one name which is above every name, as the true symbol of the one foundation of our Christianity. Perhaps his allusion at the close to the cordial welcome given by the American bishops last year to the son whose loss has just now darkened his home, though it had nothing in itself to do with the address of the primate of the Anglican Communion to his brother bishops, may have gone most of all home to the hearts of his hearers, by force of that "touch of nature which makes the whole world kin."

By this time all these preparations are over, and the conference fairly at work. The detailed account, which we have recently given of the conference of 1867 shows (we think) that it has before it no unworthy precedent. The brief programme already given to the world shows equally that there are questions likely to be treated now, which, if freely and unreservedly dealt with, may produce results of substantial value. All who care for English Christianity, and they especially who have studied in Church history the records of even greater and more imposing councils, will earnestly pray that the spirit both of wisdom and of love may be with those who are now assembled within the stately walls of Lambeth for their most solemn and responsible work.

#### *From the English Churchman.*

The invitation to the American Bishops to meet at Canterbury cathedral—there to receive the official welcome of the Archbishop of Canterbury from Augustine's chair—was accepted by upwards of twenty of the prelates from what his grace subsequently described as "the Great Republic," who assembled in the ancient city on Saturday in company with several English and colonial bishops. St. Peter's day has always been a great day at Canterbury as the anniversary festival of St. Augustine's Missionary College; but never before has there been a more important meeting of the Episcopate of the Anglican Communion throughout the world, and the only point for regret was that the bishops of the English, Irish, and Scotch dioceses did not muster more strongly to support the primate at a ceremony of exceptional interest and solemnity. No spot could have been more fitly chosen in which to invoke, what the Bishop of Pennsylvania, in his eloquent sermon in the cathedral on Sunday afternoon, referred to as the baptism of the Spirit, to fit the members of the conference for the work of the coming week, and although the attendance at Canterbury might have involved some personal inconvenience to their lordships, it was a duty which ought to have been performed, especially by the bishops of the Southern province. The strain upon the archbishop after his recent severe loss must have been, and, as the event proved, was undoubtedly very great, and it would have been gratifying to his grace to have seen a far more numerous assembly of his suffragans. In every other respect, as far as the archbishop's part in the proceedings was concerned, there was an evident intention to do honor to the foreign prelates, for the legal officials of the province of Canterbury were in attendance in their robes, and to mark the special character of the event, the great west door was thrown open for the entry of the procession, and the chair of St. Augustine was moved from the south transept to the centre of the sacrum, where his grace gave his address. The "welcome" thus ac-

corded to the representatives of the sister Church of the United States was rendered memorable in every way, and American Churchmen will learn with satisfaction that the primate did not spare himself on an occasion when he might fairly have pleaded his recent bereavement as a reason for his absence.

#### *From the John Bull.*

The conference of the bishops of the Anglican Communion that was opened this week at Lambeth can scarcely fail to have an important bearing on the future of the Anglican Church. It is undoubtedly well that the leaders of the Church that has ecclesiastical authority, and whose organization extends, over the greater part of the earth—embracing in the sphere of its influence not only these islands and the vast continents of North America and of Australasia, but everywhere in the world, and notably throughout Asia and Africa, where men of the English race have carried English civilization—should meet together and take counsel for the common needs of the Church, and above all for more effectively carry out the great work of Christianity. To the English people has been given "the heathen for an inheritance, and the uttermost parts of the earth for a possession"; and upon the Anglican Church devolves vast duties and vast responsibilities, not only for the people directly committed to its charge, but for the numberless populations with which it is brought into contact. The Church has so far shown itself not unequal to its duties; and the practical results of the present conference, may, it is to be hoped, be to give fresh energy and complete unity to the action of the Church throughout the world.

#### *From the English Churchman.*

The decision of the primate, coincided in, we imagine, by his brethren by whom the arrangements for the Lambeth Conference have been made, not to permit the proceedings to be reported in the public press, is a matter for regret. We can of course understand that there may be episodes in the proceedings, if any "burning questions" should come under discussion, which it would be desirable to veil from the public eye; but these ought to be few and far between, and if due discretion had been used in the choice of the reporters there would have been little cause to fear any unsatisfactory results. At any rate it would surely be preferable to allow a report of the proceedings to appear while the debates are in progress, while mistakes can be corrected, and while the speakers are alive to disavow any opinions erroneously attributed to them, than to permit the *post facto* publication of notes of the speeches on such a plan as that just adopted in the columns of the *Guardian* newspaper in reference to the first conference. Our contemporary has received from Mr. Benham, the Vicar of Addington, a report, for the correctness of which he necessarily assumes the responsibility, of what was said and done several years ago; and although it may be useful to have such a record, it seems to us that when it is once published there can be no logical defence of the refusal to admit reporters, under proper and reasonable restrictions, to the present conference. If, on the contrary, it is decided that reporters shall not be admitted, then we are forced to the conclusion that such an attempt as that of Mr. Benham ought also to have been ruled to be utterly inadmissible. His avowal of personal responsibility for inaccuracies scarcely shifts from the archbishop's shoulders the real *onus* for any blunders which he may make, and probably has made; for unless the documents in archiepiscopal custody had been entrusted to him he could not have dealt with them. If, therefore, his grace foresees the possibility of ultimate publication, we would suggest that the work should be done immediately, as it is contrary not only to precedent but to common-sense to adopt the course which has been taken in regard to the former meeting.